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STUDIES

IN

GENERAL HISTORY.

BY

MARY D. SHELDON,

FORMERLY PROFESSOR OF HISTORY IN WELLESLEY COLLEGE, AND
TEACHER OF HISTORY IN OSWEGO NORMAL
SCHOOL, N.Y.

**2219.35

Student's Edition.

"Human affairs are neither to be laughed at nor wept over, but to be understood."

BOSTON:
D. C. HEATH & COMPANY.
1899.

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TO

MY PUPILS AT WELLESLEY COLLEGE

AND AT OSWEGO,

TO WHOSE WARM ENCOURAGEMENT AND SYMPATHY THIS BOOK IS LARGELY DUE, IT IS MOST LOVINGLY DEDICATED.

MARY D. SHELDON.

THE MAKING OF HISTORY.

To the Student: —

How, then, *is* history made? If a man wanted to write the history of England, and no one before had ever attempted it, so that no books existed from which he could read it, how would he go to work to find it out? He would go to the "original sources," as people say; that is, he would go to London, to Oxford and Cambridge, and hunt through offices, libraries, and museums for all the old records, despatches, and letters, for reports of parliamentary debates, for the manuscripts of the old chroniclers, for copies of treaties and laws; and from all these things he could find what had been the government of England, what powers she had, from time to time, given to her king, her parliament, and the general mass of her people; what classes of society were recognized by law, and how each class was regarded by the government and by other classes. He would discover what affairs of national importance had happened, what had been the wars of England, and what she had deemed worth fighting for; what nations she had been connected with, and in what relations. And as he went along, he would note down all these things as material for his history.

Further than this, he would travel England over from end to end, and see what sorts of buildings these English had left behind them at different times; he would examine all the old cathedrals, castles, and town walls, study the tombs in churches and graveyards, look out for all the old bits of painting or

sculpture still remaining, and thus discover what had been the state of material civilization at this or that time, and what progress had been made as centuries passed. These old structures would tell him what the English knew of building and engineering, of working in stone and wood and metal, how much wealth they had and how they spent it; these old bits of architecture, painting, and sculpture would tell him what they admired and loved as beautiful.

Not even this would finish his work; it would be his business to read the English poetry and the English stories, the sermons of famous preachers and the speeches of great orators, for "out of the abundance of the heart the mouth speaketh." In this way he would best learn the English character and temper; he would know what they liked and disliked, how they thought and felt about all that went on around them.

Meanwhile, throughout his studies of chronicles, of laws, of buildings and writings, he would note what men were oftenest mentioned and most highly honored, and thus discover the ideal of the English folk, that is, — what sort of men they tried to be themselves and wanted their children to become.

After all these inquiries and labors, our historian would at last be ready to sit down peacefully and write a history of England; that is, he would embody in a continuous narrative all that he knew of the growth, development, and character of the English people; if his judgment were perfect, if he were a man without prejudice and with a perfect sense of the relative value of facts, if he knew how to tell what he knew so that all men could read and understand, and if, at last, he lived to complete his work, no one would care to write a second serious history of England. Such a work would be unnecessary; it would be easier far for a man to read this history, even if it

were rather dry, than to go searching through yellow, dusty, and badly written manuscripts, through the heavy statute-books, and through volumes of half-forgotten literature, to say nothing of traveling over England, exploring all the old remains and monuments. But since men's judgments widely vary, and since the observation of any single mind is imperfect, the work must be done again and again, and that, too, from the original sources, by different men with all their different points of view and different bents of genius. By reading and comparing these various histories, which would still be easier far than to make one for one's self, we should get a just idea of the history of England.

We Americans are situated something like the man who has a history to write from original sources. We are called upon every day to judge of laws, of men, of events, of poems and stories, to decide between them, to see what they mean and where they are leading us; and since we are citizens of a republic, we must not only see what they mean and where they are leading us, but decide whether these laws shall become the laws of the land, whether these poems and stories shall become popular among us and so come to mark our character, whether we shall make this man or that great and powerful among us. In short, we Americans are all making history — an American history, of a sort that no man has ever made before us, and which lies entirely in our own hands to shape according to our best judgment of all that goes on about us from year to year.

Now this book is not a history, but a collection of historical materials; it contains just the sort of things that historians must deal with when they want to describe or judge any period of history, and just the kind of things, moreover, which we Americans must constantly attend to and think about. In

Greek history, it gives bare chronicles of deeds, pictures of buildings and statues, extracts from speeches, laws, poems; from these materials you must form your own judgment of the Greeks, discover their style of thinking, acting, living, feeling; you must, in short, imagine that you yourself are to write a Greek history, or that you are a Greek citizen, called upon to judge of the life about you. To help you in this, I have inserted in the midst of the material such questions and problems as the historian or citizen must always be asking himself, or rather must always be putting to the laws, events, poetry, and ruins which he studies, whether they belong to times and peoples far away or near at hand. In this way, you can learn how to judge and interpret what you see before you in your own country, and help to make of America that which she may become, — the strongest, noblest, finest nation in all the world.

Hoping that you will take kindly to this new way of studying history, I am

Very cordially and sincerely your friend,

MARY D. SHELDON.

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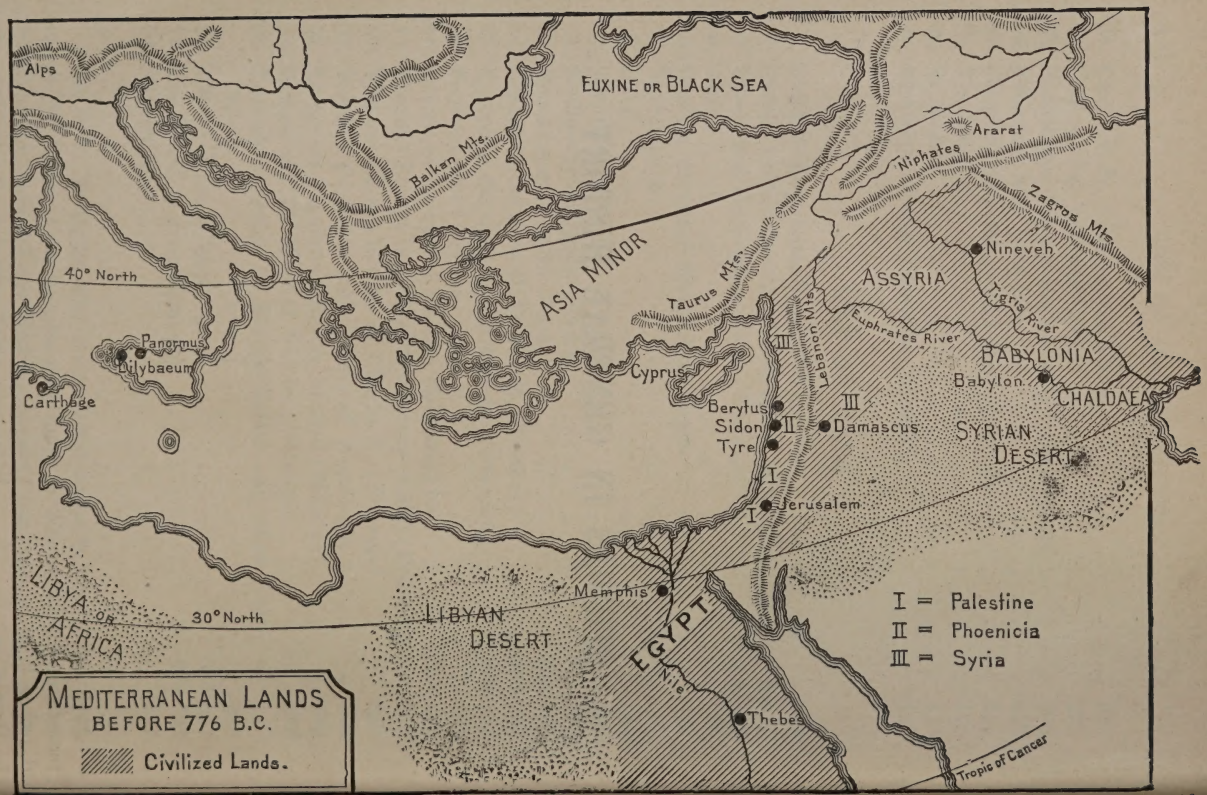
Prof. P. V. N. Myers, who was so fortunate as to obtain the right to use Mr. Freeman's most admirable maps in the preparation of his "Outlines of Mediæval and Modern History," has been so kind as to share with me the benefits of that permission. M. S. B.

STUDIES IN GENERAL HISTORY



MAP OF LANDS OF MEDITERRANEAN BEFORE 776 B.C.

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STUDIES IN GENERAL HISTORY.

THE CIVILIZED WORLD BEFORE 776 B.C.

A. *Egypt.*
B. *The Tigro-Euphrates Valley.*
C. *Phœnicia.*
D. *Judœa.*

"I met a traveller from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies. . . .
* * * * * * * * *
And on the pedestal, these words appear:
My name is Ozymandias, king of kings;
Look on my works, ye mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away." — SHELLEY.

Note on Map. — The valleys of the Nile, of the Tigris, and Euphrates were famous for their heavy yield of wheat. Their soil was fertile, level, and watered and fertilized by the overflow or the irrigation from their respective rivers. The cities of Lilybæum, Panormus, and Carthage were founded by Phœnicians, who also had in Spain two famous colonies; namely, Gades (Cadiz) and Tartessus (Tarshish), both of which were on the coast, near Gibraltar.

Questions on Map and Note. — How was Egypt naturally protected from invasion? How could she feed a large population? How did these two facts help develop an early civilization? What would be the chief natural occupation and support of her people? Answer the same questions in regard to Assyria, Babylonia, and Chaldea.

How were Phœnicia and Judæa protected? Which of the civilized people of that time were sailors? What great cities now stand at or near the same foundations as those given on the map? In what latitude did civilization arise? What reason for this? What reasons can you give why Southern Europe was civilized before Northern? What part of it would first become civilized, and why? How is Southern Europe protected from invasion?

A. STUDY ON EGYPT.

Chief contemporary sources of its history: the Pyramids, the temples of Karnak, and other remains near or at the site of Thebes; the contents and inscriptions of the tombs near Memphis, Thebes, and elsewhere.

Other original sources: Old Testament, Herodotus, Manetho, Records of the Past (Eng. trans. of inscriptions).

Chief modern authorities accessible in English: Wilkinson, Bunsen, Duncker, Brugsch, Rawlinson, Lenormant, Chevallier, Sayce, Birch, Mariette.

1. *Classes of People in Egypt.*

King, who divides the land, makes the laws, decides on war or peace, appoints and removes judges, generals, and all officers in general; he is believed to be son of the chief deity while living, and is himself worshipped as a deity when dead; he leads the army in war, is one of the chief priests of the land, directs the making and building of roads, canals, cities, temples, palaces.

Priests, who hold government offices, have entire charge of religion and education, hold one-third of the land of Egypt, pay no taxes. The chief high priest is second to the king.

Warriors or Nobles, who hold government offices, hold about a third of the land, pay no taxes, aid the king in war.

Country Laborers, who work the land of the priests and nobles, are sold with it, pay heavy taxes, and are forced to work on canals, roads, temples and palaces, when ordered by the king.

Tradesmen and Artisans of the towns.

2. *Leading Periods of Egyptian History, with Chief Events, Works, and Names of Each Period.*

Old and Middle Empires of Egypt. — Gheops (Khufu), king of Memphis, builds the *Great Pyramid* of Ghizeh, near Memphis, for his tomb (see picture, p. 8). Other kings build the second and third pyramids, the *sphinx*,[2] and the temple of the sphinx. From this time dates the "Book of the Dead," a book of directions for the soul after death, written by the priests; and a book on morals and manners, by the Memphite prince, Ptah-hotep.

4000 (?)[1] TO 2000 (?)

In the latter part of this time the famous Lake Mœris is constructed, — an enormous artificial reservoir for retaining and evenly distributing through the country, by means of irrigating canals, the overflow of the Nile. With this is connected the necessary canal, and a protecting dyke twenty-seven miles long; the necessary sluices and flood-gates, and a Nilometer for measuring the height of the river. The so-called "Labyrinth," in some way connected with religion, is also built. All these works are begun and carried through by kings ruling at Thebes.

---

[1] The (?) placed after a date or a statement implies that the date or the statement is disputed or approximate.

[2] The sphinx is a colossal crouching figure, half beast, half man, near the Great Pyramid. It is cut from the solid rock, and nearly 200 ft. in length. The head alone measures about 30 ft. from the top of the forehead to the bottom of the chin. It is a symbol of the sun-god.

2000 (?) TO 1600 (?) The Hyksos, or shepherd kings, foreigners from Syria or Arabia, hold the country. Under them the Jews (Jacob and his sons) probably enter Egypt.

1600 (?) TO 1250 (?) **New Empire, centering at Thebes.** — The Theban kings expel the shepherds, and rule the whole of Egypt. Under their eighteenth and nineteenth dynasties, conquests are made in Phœnicia, Palestine, Mesopotamia, Nubia. The horse and chariot are brought into Egypt from Asia. In the latter part of the period, the Exodus of the Jews takes place. Thothmes III. (eighteenth dynasty) builds magnificent temples at Memphis, Thebes, and at Karnak and Luxor, near Thebes, and is a famous conqueror. About 1400, the colossi of Memnon are made, sitting monolithic statues of the reigning king, more than sixty feet high. The father of Rameses II. causes old gold mines to be reopened and worked, and builds the *Great Hall* of the temple at Karnak. This "Hall of Columns" is composed of 134 stone pillars, and covers a larger area than Cologne Cathedral. The columns at Karnak, many of them, are 62 ft. high and 33 ft. around; many others are 45 ft. high and 27 or 28 ft. in circumference. One of these columns fell against another, but neither injured nor shook it; both yet remain, one bearing the other. The ceiling of the temple was composed of single stones, extending from column to column. Rameses II., who was known as Sesostris to the Greeks, opens a canal from the Nile to the Red Sea, maintains a fleet, builds cities and temples, erects obelisks and statues to himself and the gods, establishes a royal library under the care of the priests, in which are the works of historians, moralists, philosophers, poets, and novelists.

1250 (?) TO 527. Decline of Egyptian power; final conquest of Egypt by the Persians, in 527.

3. *List of Objects found within or represented upon Egyptian Tombs.*

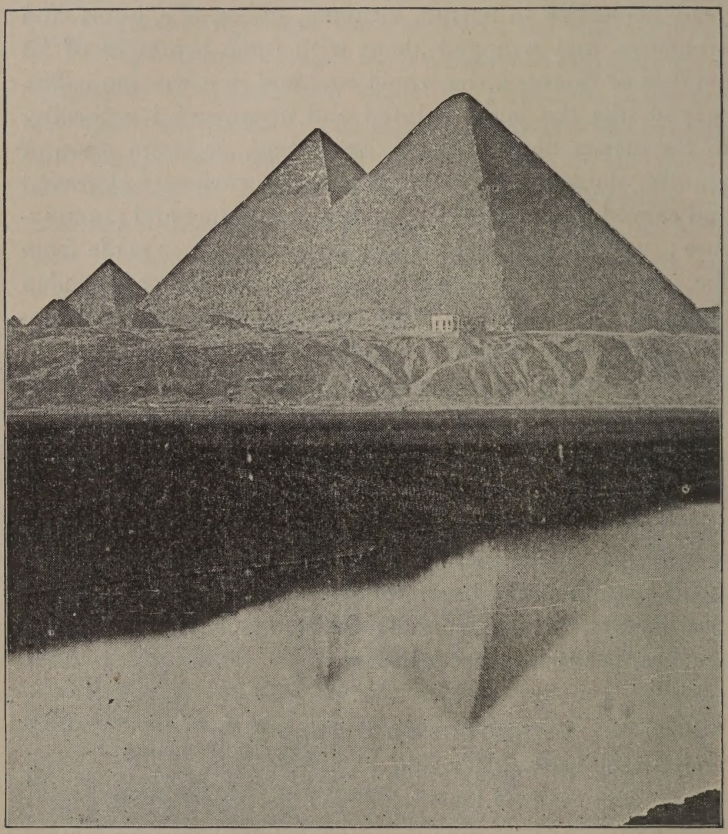
a. **From all Periods.** — *Mummies*, or the bodies of the dead preserved in natron, bitumen, spices, oils, gums and aromatics, and wrapped about with linen bandages of all degrees of fineness, the whole enclosed in a wooden coffin, shaped like the body, painted and ornamented according to the means of its owner; *sarcophagi*, or stone cases of granite, alabaster, or other fine stone, variously engraved and carved, each containing within it mummy and mummy-case; *papyri*, or manuscripts written on paper made from the papyrus reed, which grew in ancient Egypt; wooden plows and hoes; boats with oars, and with plain or embroidered sails; oxen, asses, sheep, goats, pigs, poultry; trained grape-vines; statuettes and amulets of alabaster, of glazed and unglazed pottery, and opaque glass; jewelry of gold, silver, bronze, and precious stones.

b. **From Theban Period.** — War-horses and chariots; all sorts of weapons, spears, javelins, arrows, clubs, frequently of bronze; saws, mallets, chisels, frequently of bronze; looms, embroidered linen robes; many sorts of musical instruments, leather sandals, chairs, stools, flower-stands, couches, perfumery bottles.

STUDY ON 1, 2, AND 3.

Who held the central political and military power in ancient Egypt? Prove it from 1 and 2. What belief confirmed this power? What classes were aristocrats? Of what use was each class? What class supported the rest? What class was oppressed, and how? What name do you give to such a form of government? Of society? What classes would support this form of government and society? What seem to have been the chief desires of the Memphite kings? Of the Theban? On whom did Egypt depend for her success in war and commerce, and her glory in civilization? What does the absence of

monuments and records under the Hyksos kings seem to indicate about them? Make a list of the arts known among the Egyptians; of the occupations; of the different sorts of knowledge. Of these,

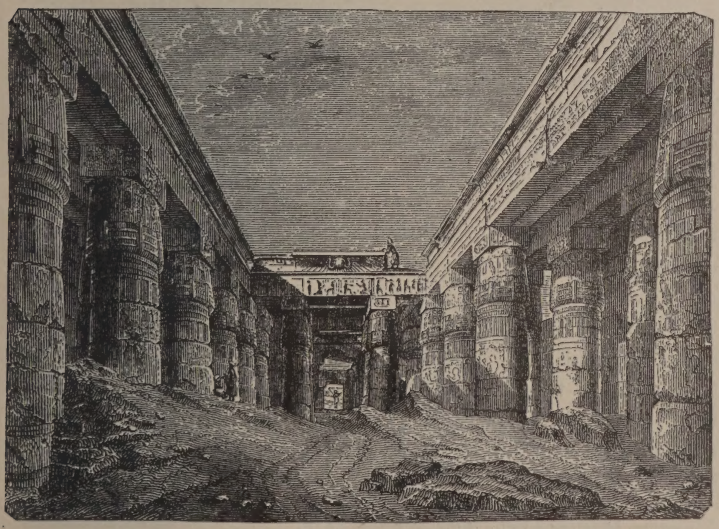


THE PYRAMIDS OF GHIZEH.

which specially belonged to the Theban period? What tell us about these things? What position gave a man the chance for greatness, and how could he achieve it?

4. *Pictures and Extracts Illustrative of Egyptian Civilization.*

Note on Pyramids. — Of the sixty or seventy pyramids in Egypt, the most famous is the *Pyramid-group of Ghizeh;* and of this group, the Great Pyramid is the most wonderful. Its original height, approaching 500 ft., was greater than that of any other structure, and it covers an area of more than thirteen acres. Many of the basement stones are thirty feet long, and nearly five feet high, and, even to the top of the pyramid, the mass of single stones is great. These stones



COURT OF TEMPLE OF THE SUN AT KARNAK, BUILT BY RAMESES III.

are united by a cement harder than themselves, and by joints as thin as a sheet of paper. Within the pyramid are three sepulchral chambers, to which access is had by long galleries. The chief of these is the King's Chamber, where the sarcophagus of the builder of the pyramid was found. This room is made wholly of finely polished granite, whose great blocks were brought down the Nile from quarries more than 500 miles away. In order to lighten the weight of masonry upon its roof, five low chambers are constructed above it; to ventilate it.

two small passages lead from it to the outside air, through the solid masses of the pyramid. The cutting and polishing of its stones is equal to any work that can be produced to-day, with the best perfected tools. Much of its stone was brought from the Arabian quarries, and the causeway on which it was brought from the Nile to the pyramids is still to be traced for a good distance.

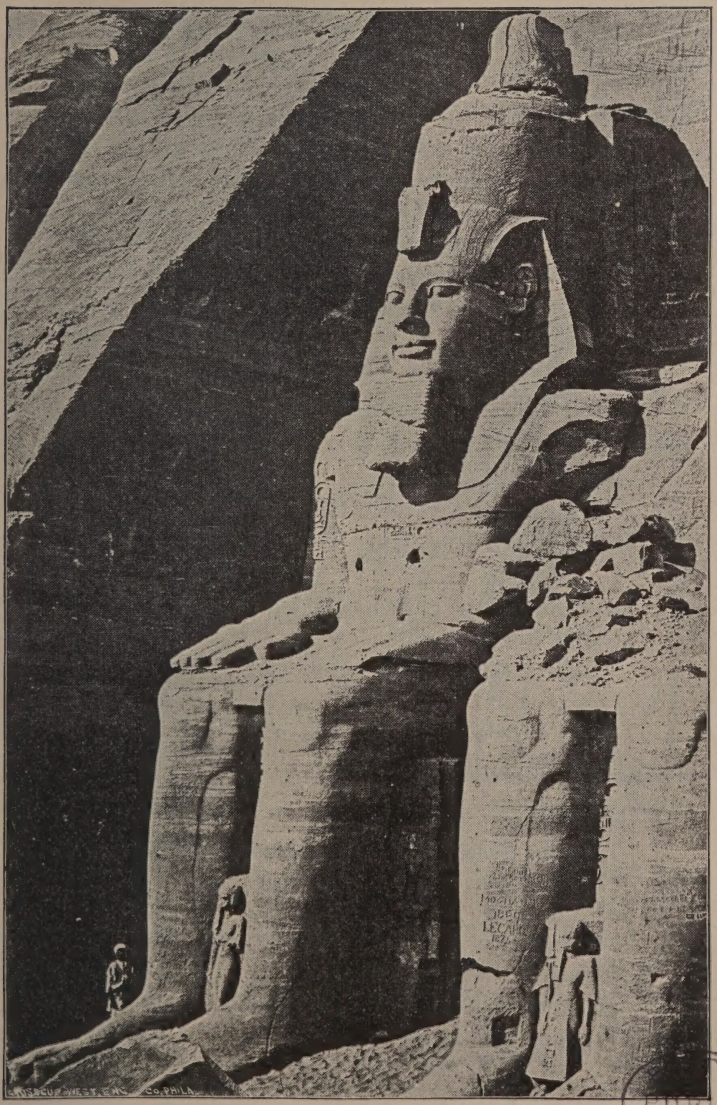
EXTRACTS.

From the "Book of the Dead."

When the deceased was brought before Osiris, the judge of the dead, he was questioned as to his whole past life. In reply he should be able to answer: "I have not blasphemed; I have not deceived; I have not stolen; I have not slain any one treacherously; I have not been cruel to any one; I have not caused disturbance; I have not been idle; I have not been drunken; I have not issued unjust orders; I have not been indiscreetly curious; I have not multiplied words in speaking; I have struck no one; I have caused fear to no one; I have not eaten my heart through envy; I have not reviled the face of the king, nor the face of my father. . . . I have not ill-used my slaves; I have not killed sacred beasts; I have not defiled the river. . . . I have made it my delight to do what men command, and the gods approve. I have offered to the deities all the sacrifices that were their due; I have given bread to the hungry and drink to him that was athirst; I have clothed the naked with garments. . . ." Could the deceased thus justify himself, he was allowed to pass on his way toward Elysium.

From a Prayer to the Chief God. (Memphite period.)

"Hail to thee, Lord of truth! . . . at whose command the gods were made; . . . the maker of men; that supportest their works, that givest them life; . . . that listenest to the poor who is in distress; that art gentle of heart when a man crieth unto thee; thou who deliverest the fearful man from the violent; who judgest the poor and oppressed; Lord of wisdom . . . at whose pleasure the Nile overflows her banks; Lord of mercy, most loving, at whose coming men live; . . . cause of pleasure



THE COLOSSUS OF RAMESES II.

This colossus is nearly seventy feet in height: it is one of four, cut from the solid rock, that guard the entrance to the rock-hewn temple of Ipsamboul, in Nubia.

and light, at whose goodness the gods rejoice, their hearts reviving when they see Thee."

From the Precepts of Prince Ptah-hotep.

"The obedience of a docile son is a blessing. . . . The son who accepts the words of his father will grow old on account of it. For obedience is of God, disobedience is hateful to God. . . . Fulfil the word of thy master. . . . The obedient will be happy through his obedience; he will attain old age, he will acquire favor. I have myself in this way become one of the ancients of the earth; I have passed one hundred and ten years of life by the gift of the King . . . fulfilling my duty to the King in the place of his favor."

From a Hymn to the Nile, of the Time of Rameses II.

Hail to thee, O Nile!
Thou showest thyself in this land,
Coming in peace, giving life to Egypt:

* * * * * * * *

Overflowing the gardens created by Ra;[1]
Giving life to all animals;
Watering the land without ceasing:

* * * * * * * *

Lover of food, bestower of corn,
Giving light to every home . . . !

Thou shinest in the city of the King;
Then the house-holders are satiated with good things;
The poor man laughs at the lotus.[2]
All things are perfectly ordered,—
Every kind of herb for thy children.
If food should fail,
All enjoyment is cast on the ground,
The land falls in weariness.

* * * * * * * *

[1] Ra, the chief sun-god.

[2] Which he ate when he could get nothing else.

Shine forth, shine forth, O Nile! shine forth!
Giving life to men by his oxen:
Giving life to his oxen by the pastures!
Shine forth in glory, O Nile.

From a Prayer to the Sun. (Theban period.)

"Thou Disk of the sun, thou living god, there is none other beside thee! thou givest health to the eyes. . . . Creator of all beings. Thou goest up in the eastern horizon of the heaven, to dispense life to all which thou hast created, — man . . . beasts, birds, and creeping things of the earth . . . and they go to sleep when thou settest."

EGYPTIAN REPRESENTATION OF THE SUN-GOD RA.

From a Prayer of Rameses, when hard pressed in Battle.

"I call on thee, my father Ammon[1]; I am amid multitudes unknown, nations gathered against me: I am alone, no other with me; my foot and horse have left me. I called aloud to them, none of them heard. I find Ammon worth more than millions of soldiers, thousands of cavalry, . . . were they gathered all in one. No works of many men avail, Ammon against them. . . . My cry rang unto Hermonthis; Ra heard when I called, he put his hand to me; I was glad; he called to me: 'Rameses, I am with thee, I thy father Ra; my hand is with thee. I am worth to thee myriads joined in one; I am sovran lord of victory, loving valor; if I find courage, my heart overflows with joy; all my doing is fulfilled.'" "Then," adds Rameses, "not one of them joined his hand to fight, their heart

[1] God of heaven, afterward united with Ra, the sun-god.

shrank within them; . . . I slew them; . . . none escaped me; . . . Ammon brings very low them that know not God."

From an Inscription concerning Rameses.

"Prince, Sovran Lord . . . who can soothe thee in the day of thy wrath? . . . Dread of his might is in every heart, he protects his army, all nations come to the great name, falling down and adoring his noble countenance."

The following is from an inscription regarding another Theban king:—

"Then came the prince Pefaabast, with tributes to the reigning Pharaoh of gold, silver, and all precious stones, with steeds the choicest of his stud. He threw himself prostrate before the king and said, 'Hail to thee, Horus, sacred majesty! . . . Hades has seized me. I am immersed in darkness! Give me light, I pray thee. I have not found a friend in the evil time standing by me in the day of battle, save thee only, O King. Do thou lift the darkness from me. I am thy slave, together with all my subjects, attached to thy royal apartments: thou glorious image of the sun, ruling over the indestructible constellations! While he exists thou existest, as he is indestructible thou art indestructible, O King of all Egypt, living for evermore.'"

And again: "Corn is brought as an offering to thee; it is in its season: do not destroy the tree together with its fruit. All hail to thee! Thy terror is in my body; thy fright is in my teeth! I sit not in the house of feasting; the harp is not brought to me; lo, I eat the bread of hunger and drink in thirst. For since the day thou heardest my name terror is in my bones, my head is untrimmed, my garments are squalid."

From a Writer of the Time of Rameses II.

"Have you ever represented to yourself the state of the rustic who tills the ground? Before he has put the sickle to the crop, the locusts have blasted a part of it; then come the rats and the birds. . . . Anon, the tax-gatherer arrives, his agents are

armed with clubs; he has negroes with him who carry whips of palm branches. They all cry 'Give us your grain!' and he has no easy way of avoiding their extortionate demands. Next, the wretch is caught, bound and sent off to work without wages at the canals; his wife is taken and chained; his children are stripped and plundered."

From a Writer of the Time of Thothmes III. — accompanying the picture of a taskmaster armed with a stick, who thus addresses the laborers: —

"The stick is in my hand. Be not idle."

"Here are to be seen the prisoners, which have been carried away as living captives in very great numbers; they work at the building with active fingers; their overseers are in sight; these insist with vehemence (on the others) obeying the orders of the great skilled lord (head-architect) who prescribes to them the works; . . . they are rewarded with wine and all kinds of good dishes; they perform their service with a mind full of love for the king; they build for Thothmes . . . a Holy of Holies for the gods. May it be rewarded to him through a range of years."

STUDY ON 4.

What qualities did the Egyptians evidently admire in architecture and sculpture? (See text of 2, as well as pictures.) Make a list of all the arts and sciences that are indicated by the pictures. (See notes also.) What did the Egyptians believe in regard to the immortality of the soul? Of the body? What did they believe of the nature of deity? Of the number of deities? Of their relative rank? Of the moral duties of man? What moral duties stood highest in their regard? Any relation between this and their form of government? In their religious life how was human equality regarded?

What reasons had they for thinking the sun divine? The Nile? How could their gods be reached and pleased? Judging from the sphinx and the picture of the sun-god (p. 13), what peculiarity was there in the Egyptian representation of deity? What proof have we that the Egyptians believed that the gods could and would interfere with and direct human affairs?

What was true of liberty among the Egyptians? Of equality? Prove it from 1 and 4. What was the Egyptian ideal of manhood? What right had the Egyptians to be called civilized? What superior right have we? What Egyptians were uncivilized?

B. STUDY ON THE TIGRO-EUPHRATES VALLEY.

Chief contemporary and original sources of history: The ruins of the palaces of Nineveh and Babylon; cuneiform inscriptions on brick cylinders and tablets[1]; the Hebrew scriptures of the Old Testament; and the fragments of Berosus, Records of the Past (see page 4).

Chief modern authorities accessible in English: Rawlinson, Smith, Layard, Birch, Lenormant, Sayce, Duncker.

PERIODS OF HISTORY (ALL DATES B.C.).

Dynasties ruling at or near Babylon in chief power, 4000 (?)–1250 (?).

Assyrian dynasties ruling at or near Nineveh in chief power, 1250 (?)–625 (?).

Nineveh destroyed by Babylonians and Medes, 625 (?).

Babylon chief power of the valley, 625 (?)–538.

Babylon conquered by the Persians, 538.

1. *Leading Events, Works, and Names in the History of Babylonia and Assyria.*

4000 (?) TO 1250 (?)

Observations made at or near Babylon on stars, comets, planets, on the sun and moon; stars named, length and divisions of the year determined, zodiac described and divided; calendar formed,

[1] The brick cylinders and tablets were the Assyrian books; the law, record, or story, to be preserved, was written in cuneiform (wedge-shaped) characters, on a clay surface, from which, when hard, a number of duplicate impressions might be made. Thousands of these clay records have been found, and are being deciphered.

eclipses observed and predicted. Canals built, and an embankment for the Tigris made; a library founded, in which are many books (of clay) on astronomy and astrology. About 1900, Nineveh founded by settlers from Babylonia.

1250 (?) TO 625 (?)

Tiglath-Pileser I., Assyrian king, conquers territory in every direction, and rules from the Mediterranean to the Caspian; Sardanapalus (Assur-natzir-pal), a great warrior, conquers most of Phœnicia; builds a great palace near Nineveh. Shalmaneser II., a great warrior, builds himself a splendid palace near Nineveh. Tiglath-Pileser II. temporarily conquers Phœnicia, Palestine, Syria. Sargon conquers Samaria and Judæa, builds a new city with palaces and temples. Sennacherib, a great warrior, maintains a fleet, founds Tarsus, constructs canals and aqueducts, builds himself a grand palace at Nineveh. Esarhaddon, a great warrior, holds Phœnicia, Syria, and Judah in tribute; conquers Egypt; begins the walls of Babylon. Sardanapalus II. (Asshurbani-pal) subdues Egypt and various neighboring territories; builds at Nineveh the most magnificent of Assyrian palaces, and establishes a royal library, in which are found treatises on grammar, dictionaries of native languages, laws, collections of hymns, lists of plants, minerals, and animals; many books on arithmetic; catalogues of observations on the stars, planets, sun, and moon.

625 (?)

Nineveh destroyed by Babylonians and Medes.

625 (?) TO 538.

Nebuchadnezzar, king of Babylon, conquers Jerusalem, Egypt, Syria, and Phœnicia; builds a great palace, and the famous "hanging gardens" at Babylon; surrounds his city by walls, reckoned as one of the wonders of the world for their thickness, strength, and height. He completes the quays of the Euphrates, re-opens a royal canal, constructs a great lake as an arti-

ficial reservoir for watering the plain, and establishes a harbor city for Babylon at the mouth of the Euphrates.

2. *Extracts Illustrative of Assyrio-Babylonian History, taken from the Inscriptions of Various Monarchs.*

From Tiglath-Pileser I., about 1120.

"Tiglath-Pileser, the powerful King; supreme King of various tongues; King of all Kings; Lord of Lords; the Supreme; Monarch of Monarchs; the illustrious Chief, who under the auspices of the Sun God, being armed with the sceptre and girt with the girdle of power over mankind, rules over all the people of Bel.[1] . . . With a host of kings I have fought . . . and have imposed on them the bond of servitude. There is not to me a second in war nor an equal in battle. I have added territory to Assyria and peoples to her people. . . . I conquered the whole country of Comukha. I plundered their movables, their wealth, and their valuables. Their cities I burnt with fire, I destroyed them and ruined them. . . . I took the entire country of Sugi. Twenty-five of their gods, their movables, their wealth, and their valuables I carried off. All of their cities I burnt with fire, I destroyed and overthrew. The men of their armies submitted to my yoke. I had mercy on them. I imposed on them tribute and offerings. Among the subjects of Asshur,[2] my Lord, I reckoned them. . . ."

From Esar-haddon.

"In a fortunate month, and a lucky day, I began to build great palaces for the residence of my Majesty upon that mound. Bulls and lions, carved in stone, which, with their majestic mien, deter wicked enemies from approaching, right and left I placed them at the gates.

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[1] Bel, or Baal, one of the chief Assyrian gods.

[2] Asshur, or Assur, one of the oldest Assyrian gods.

"Winged lionesses of bronze I placed within. Of fine cedar wood and ebony I made the ceilings of the apartments. The whole of that palace I embellished with veneered slabs of ivory and alabaster, and I embroidered its tapestries. With flat roofs, like a floor of lead, I covered the whole building, and with plates of pure silver and bright bronze I erected it within."

WINGED FIGURE FROM A GATE AT NIMROUD, NEAR NINEVEH.

From Assur-natzir-pal. (Sardanapalus.)

"To Ninip [an Assyrian god], most powerful hero, warrior, . . . powerful lord, whose onset in battle has not been opposed, . . . he who rolls along the mass of heaven and earth, opener of canals, . . . the god who in his divinity nourishes heaven and earth, . . . bestower of sceptres, . . . a king in bat-

tle, mighty, . . . smiting the land of the enemy, . . . the deity who changes not his purposes, the light of heaven and earth, a bold leader on the waters, destroyer of them that hate [him], a spoiler [and] Lord of the disobedient, dividing enemies, whose name in the speech of the gods no god has ever disregarded, — . . . to him, in the reverence of my heart for his mighty Lordship, I founded a temple, where I caused to be made an image of Ninip himself in mountain-stone and brilliant gold."

From an Inscription of Sargon, upon a Palace.

"I built in the city palaces covered with skins, with woodwork of sandal, tamarisk, cedar, and cypress, palaces of incomparable magnificence for the seat of my royalty. . . . There I wrote up the glory of the gods. . . . I made a spiral staircase like that of the great temple in Syria. . . . Between the doors, I placed eight double lions of massive bronze. . . . I placed over them architraves of gypsum stone of great dimensions. . . . My palaces contain gold, silver, vessels of these two metals, precious stones, iron, bronze, blue and purple stuffs, . . . amber, sealskins, pearls, sandal and ebony wood, horses from Egypt, oxen, mules, camels. These are the tributes I asked for the gods."

From Sennacherib.

"In the first campaign I conquered . . . the King of Chaldea. . . . I opened his treasure house, I seized gold, silver, his furniture, his robes, his wife, his men, his courtiers, his male and female slaves, his domestics of the palace, his soldiers; I brought them out and sold them for slaves. . . . But Hezekiah, king of Judah, did not submit. There were forty-six walled towns, and an infinite number of villages that I fought against, humbling their pride, and braving their anger. By means of fire, massacre, battles, and siege-operations, I took them; I occupied them; I brought out 200,150 persons, great and small, men and women, horses, asses, mules, camels, oxen, and

sheep without number, and carried them off as booty. As for himself I shut him up in Jerusalem, the city of his power, like a bird in its cage. . . . Then the fear of my majesty terrified Hezekiah; . . . He sent messengers to me . . . with thirty talents of gold and eight hundred talents of silver, metals, rubies, pearls, great carbuncles, seats covered with skins, thrones ornamented with leather, amber, sealskins, sandal wood, and ebony, the contents of his treasury, as well as his daughters, the women of his palace, his male and female slaves. . . . By my care I caused the uprising of springs in more than forty places in the plain; I divided them into irrigating canals for the people of Nineveh, and gave them to be their own property. To obtain water to turn the flour-mills, I brought it in pipes . . . to Nineveh, and skilfully constructed water-wheels. I brought down the perennial waters of the river Kutzuru from the distance of three miles and a half, into those reservoirs, and covered them well.

"That I might conquer my powerful enemies, I prayed to the gods my protectors, to Assur, the Moon, the Sun, Bel, Nebo, Nergal, Ishtar of Nineveh and Ishtar of Arbela. They heard my earnest prayers, and came to my assistance. From my heart I vowed a thank-offering for it."

Of Assur-bani-pal.

"Those men who uttered the curses of their mouth, against Assur my god, and against me, the prince his worshipper, had devised evil; — their tongues I pulled out, their overthrow I accomplished. The rest of the people I threw alive among the stone lions and bulls. Their cut-off limbs I caused to be eaten by dogs, bears, . . . birds of heaven, and fishes of the deep. By these things, . . . I satisfied the hearts of the great gods my lords."

From Nebuchadnezzar's Description of a Temple built by him at Babylon.

"I employed for the woodwork of the chamber of oracles the largest trees I had caused to be transported from the summit of

Lebanon. I covered with pure gold the enormous beams of cypress, employed for the woodwork of the chamber of oracles; the lower portion of the woodwork I incrusted with gold, silver, other metals, and gems. I had the vault of the mystic sanctuary incrusted with glass and gems, so as to represent the firmament with the stars. The wonder of Babylon, I rebuilt and restored it: it is this temple of the base of heaven and earth whose summit I raised of bricks, and covered it externally with a cornice of copper."

From a Prayer at the Death of a Righteous Man.

"To the Sun, greatest of the gods, may he ascend! and may the Sun, greatest of the gods, receive his soul into his holy hands!"

From an Assyrian Ode.

"O Fire, great Lord, who art the most exalted in the world, O Fire, with thy bright flame in the dark house thou dost cause light. Of all things that can be named, Thou dost form the fabric! Of bronze and of lead, Thou art the melter! Of silver and of gold, Thou art the refiner! . . . Of the wicked man in the night-time; Thou dost repel the assault! But the man who serves his god, Thou wilt give him light for his actions."

STUDY ON 1 AND 2.

What were the two centres of power in the Tigro-Euphrates valley? What gave men power and greatness in this valley? Make a list of the arts and sciences known to the Assyrians and Babylonians. Of industries. What right had they to be called civilized? How were they not civilized? On whom were they dependent for all the civilization they had? With what or whom was the king identified? Who were thought to aid him, and for whom did he fight? Which deities were better, those of Assyria, or Egypt? Prove it. What was the ambition of an Assyrian or Babylonian king? Which of these kings do you consider greatest, and why?

What did the Assyrio-Babylonians believe about the number and nature of the deities? About the future existence of the soul? How were their gods reached, and how pleased? What made fire seem

divine? What proves that they believed in the interference of the gods in the human affairs?

What did the Assyrians seem to admire in art? What was the purpose of such a winged, colossal figure as is represented on p. 19?

C. STUDY ON PHŒNICIA.

Chief contemporary authorities: Hebrew scriptures and a few scattered inscriptions; other original authorities: notices of the Greek writers, and Josephus.

Chief modern authorities accessible in English: Kenrick, Heeren, Rawlinson Lenormant, Duncker.

PERIODS OF HISTORY.[1]

1500(?)–1100(?), — Sidonian power greatest.
1100(?) to about 850, — Tyrian power greatest.
850 onward, — Phœnicia for the most part subject to foreigners.

1. *Leading Events, Works, and Names of the Phœnician History.*

Hiram, king of Tyre, builds and restores splendid temples; constructs a new harbor, lines the old one with quays, and protects all by a strong dyke; sends an exploring expedition through the Red Sea to India (Ophir). ABOUT 1025.

The Phœnicians establish colonies in Cyprus, Rhodes, and the Greek Archipelago; on the coasts of Greece itself, in Sicily, Spain, and Northern Africa; the most famous are Paphos, in Cyprus, — Lilybæum and Panormus, in Sicily, — Utica and Carthage, in Africa, — Tartessus and Gades (Cadiz), in Spain. They obtain British tin and Baltic amber, probably by BEFORE 776.

[1] All dates B.C.

an overland trade, at the mouths of the Rhine and Po; from the Red Sea they reach India, and bring thence its carved ivories, its wrought metals, and finely-woven stuffs; they cause the gold and silver mines of Greece to be opened and worked.

They adapt the Egyptian characters to the phonetic alphabet, which becomes the basis of the Hebrew, Greek, Latin, and following European alphabets.

2. *Extracts Illustrative of Phœnician Civilization.*

Description of Tyre.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees: . . . they have taken cedars from Lebanon to make masts for thee. Of . . . oaks . . . have they made thine oars; the company of the Asshurites (Assyrians), have made thy benches of ivory. . . . Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus (Tyre), that were in thee, were thy pilots. . . . Tarshish (Tartessus) was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead they traded in thy fairs. . . . Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat, . . . and honey, and oil, and balm. . . . Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats." — *Ezekiel* xxvii.

The prophet also names, among articles of merchandise, the "persons of men," "vessels of brass," horses, horsemen, mules, "precious horns of ivory and ebony," wine, white wool, iron, cassia, "precious clothes for chariots."

From an Assyrian Inscription.

"I attacked the city of Sidon, standing in the midst of the sea. . . . I carried away all that I could of its treasures; gold, silver, precious stones, amber, seal-skins, sandal-wood, and ebony, stuffs dyed purple and blue."

STUDY ON 1 AND 2.

Make a list of the occupations and industries of the Phœnicians. What occupation was their *own* as distinct from Assyrians, Babylonians, and Egyptians? In order to carry on this occupation, what others must they have? Where would the Phœnicians find the best market for their goods, and why? What would they learn from their occupation that we learn from books? What reason can you find in the physical geography of Phœnicia for its chief occupations? Of what use were the Phœnicians to the world of their own time? Of times since then? Make a list of the countries which must have been visited by them. Why should they receive amber and tin at the mouths of the Po and Rhone rather than at any other point along the coast? How did Phœnicia begin the civilization of Europe?

In General. — What right have the Assyrians, Babylonians, Phœnicians, and Egyptians to be called civilized? What facts among those given prove the highest civilization? What sort of civilization is seen in these facts?

D. STUDY ON THE JEWS.

Chief contemporary sources of its history: its own scriptures and the Egyptian and Assyrian records; other original authority, Josephus.

Chief modern authorities accessible in English: Milman, Ewald, Stanley, Wellhausen, Duncker, Kuenen.

Periods of History.[1]

Exodus from Egypt, 1320(?).
Period of Judges, Conquest of Palestine, 1320(?) – 1055(?).

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[1] All dates B.C.

Period of United Monarchy, Saul, David, Solomon, 1055(?)–953(?)
Period of Divided Monarchy and Decline, 953(?)–586.
The people taken captive and Jerusalem destroyed by Nebuchadnezzar, 586.

1. *Leading Events, Names, and Works,* 1320 (?)-586.

ABOUT 1320. Moses, a priest, "learned in all the wisdom of the Egyptians," leads the Jews out of Egypt, where they had been in bondage, into Palestine; gives the people a code of civil law in the name of one God, Jehovah; these laws and the early history of the world, and of the Jews, are embodied in the first five books of the Old Testament.

ABOUT 1250. Joshua, the minister of Moses, leads the Jews to conquer a place for themselves in Palestine; the strongholds of the country are taken, and the Jews, settled by their twelve tribes, become the chief people of Palestine.

1250 (?) TO 1055 (?) Constant war between the Jews, who believe in one God, and the other people of Palestine, who are polytheists and idolaters. The rulers of the Jews are prophets, priests, or men believed to be chosen by God himself; they are leaders in battle, and a continuous record of their deeds is preserved in the Old Testament.

1055 (?) TO 953 (?) Saul is anointed the first king of the Jews by the prophet Samuel, who is his chief adviser until his death. Under his rule, Palestine is more thoroughly brought under the Jewish dominion.

David is secretly anointed Saul's successor by the prophet Samuel, and on Saul's death is chosen by the people as king, being their strongest warrior and a very devout man. He makes Jerusalem the chief city of Palestine, he conquers and holds much neighboring territory, and gathers a great treasure for building a temple in honor of

Jehovah; dies before he begins it; chief advisers, the priests and prophets. He composes many psalms for use in sacred service. Solomon, his son, becomes king of Palestine; forms alliances with Egypt and Phœnicia; builds the great temple at Jerusalem, and a rich palace for himself, using in both great quantities of gold and silver, of precious woods, and fine carved work, mostly made by Tyrian workmen; poet, scholar, and author of many Proverbs. A continuous historical record of this whole period is made by the Jewish priests, and preserved in the Old Testament.

953 (?) TO 586.

A continuous record is kept by the priests during this last period, and a mass of religious poetry is written by Isaiah, Ezekiel, Jeremiah, and other prophets; otherwise, there are no notable works or deeds among the Jews before 586.

2. *Extracts Illustrative of Jewish Belief and Feeling.*

From the Laws.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt. . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet. . . . If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. . . . Thou shalt give life for life, eye for eye, tooth for tooth, foot for foot. . . . He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child. If

thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. . . . Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked."

From the Psalms.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. . . . The Lord is king for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. . . . It is God that girdeth me with strength, and maketh my way perfect. . . . He teacheth my hands to war, so that a bow of steel is broken by mine arms. . . . Thou hast also given me the works of mine enemies; that I might destroy them that hate me. . . . Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen and stand upright. . . . Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. . . . Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. . . . For the Lord most high is terrible; he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet."

From the Proverbs.

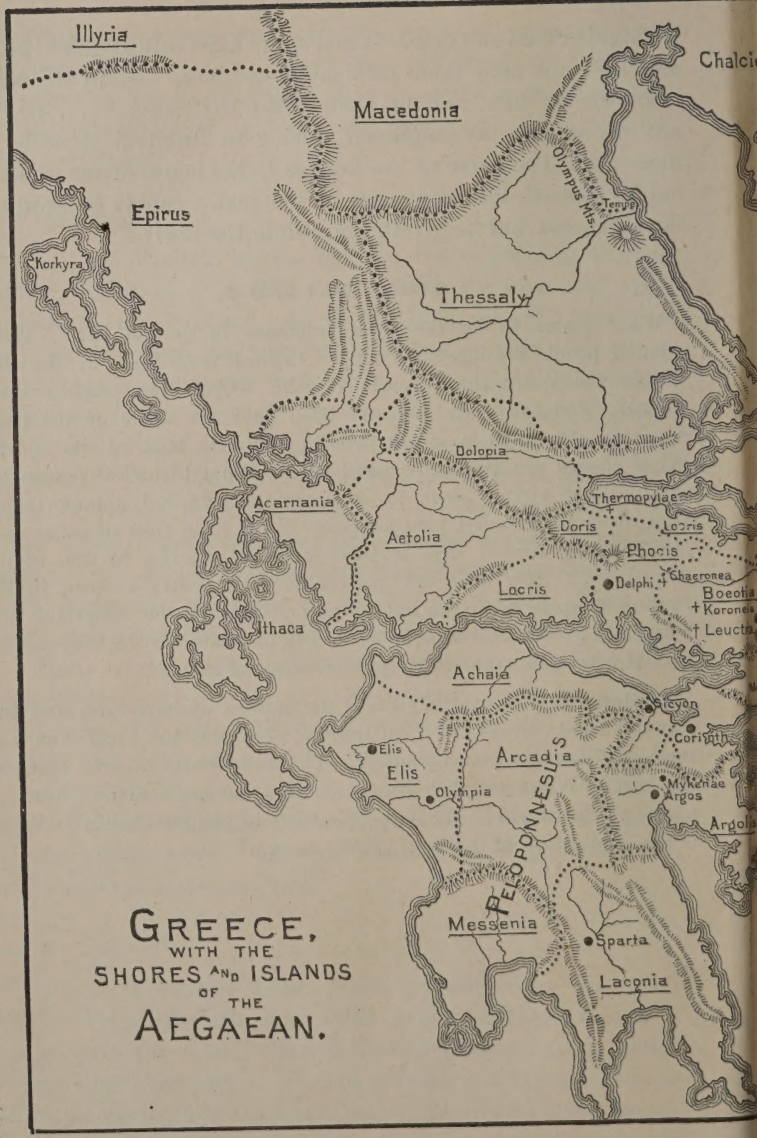
"My son, if sinners entice thee, consent thou not. . . . When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. . . . Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in

the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. . . . Devise not evil against thy neighbour, seeing he dwelleth securely by thee. . . . The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly."

STUDY ON 1 AND 2.

What seems to be the chief influence in Jewish life? What class of people are most powerful? Prove it from 1 and 2. In what sort of works are they especially rich? What class produce these works? Judging from the extracts, what are some of the chief requirements of their moral code? What is true of its spirit? What classes are especially cared for? What historical reason for this? What virtues seem to be especially admired among them? How does their belief conspicuously differ from that of other peoples of their time? How is their morality superior to that of the Assyrians? How does the quality of their poetry as seen in the Psalms compare with the hymns and prayers of the Assyrians and Egyptians? What conspicuous quality of character do they ascribe to Jehovah? On what do they chiefly depend in war?

In General.— What did each of the nations we have been studying care for most? or, to put it differently, what was the ideal man and the ideal life among each people? Which ideal was, in your opinion, the best? What did each people do that has endured and been of use to all the world? Which people seem to you least useful? What is the application of the motto given on p. 3?



GREECE,
WITH THE
SHORES AND ISLANDS
OF THE
AEGAEAN.

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HELLAS, 1000(?)–338 B.C.

PERIODS OF HISTORY.[1]

A. *Homeric, Heroic, Legendary Age before* 776.
B. *Colonizing, Formative Period,* 776–500.
C. *Struggle with the Persians,* 500–479.
D. *Athenian Leadership,* 479–431.
E. *Peloponnesian War,* 431–404.
F. *Spartan, Theban, and Macedonian Leaderships,* 404–338.
G. *Macedonian Conquest,* 338.

"For the whole earth is the sepulchre of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone, but in the hearts of men. Make them your examples, and, esteeming courage to be freedom, and freedom to be happiness, do not weigh too nicely the perils of war." — PERICLES.

Note on Map of Greece. — The purple fish, which the Phœnicians used in dyeing their linens and wools, was found along the eastern shore of Greece; this shore abounded in deep and sheltering bays, while the western coast was mostly composed of steep rock or flat marsh. Iron was found in Eubœa, Bœotia, Melos, and Laconia, copper in Cyprus and Eubœa, silver in Attica, gold and silver in Thrace, Macedonia, and Epirus; marble was found in the mountains and islands, the best coming from Paros and Pentelicon. Nearly every state and island had its own fertile wheat-fields, its own mountain-forests, and sheep-pastures; while the soil was favorable for vine and olive culture.

The people dressed in wool or linen, and ate either barley or wheat bread, with olive oil for a relish, and wine for their drink; in Arcadia, pork, in Attica, fish, was generally added to this diet.

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[1] Dates all B.C.

STUDY ON MAP AND NOTE.

What natural boundaries has Greece in each direction? Give the geographical reasons for the boundary of Thessaly. How far do these reasons apply to the boundaries of other Greek states? What advantages are there in such boundaries? How far are the Greek states able to supply their own needs for clothing, food, weapons, and shelter? What effect will this have on the independence of the various states? Compare the size of the Greek states with other ancient and modern states.

Make a list of the occupations which you think the Greeks may have. Which of these occupations will be common to all Greece? Which will be found in Attica? In Arcadia? In Laconia? Will it be easier to get to Asia or to other parts of Europe from Greece? Why? Why was it more desirable to go to Asia than to Europe easily? From which state of Greece is that way easiest?

Make a list of reasons why the geography of Greece is favorable to an early civilization. To which state of Greece do these reasons most strongly apply?

A. STUDY ON HEROIC AGE.

Chief contemporary sources of its history: Homeric poems, the Iliad, Odyssey, and Hymns; the monuments at Mycenæ, Tiryns (in Argos), and in the Troad.

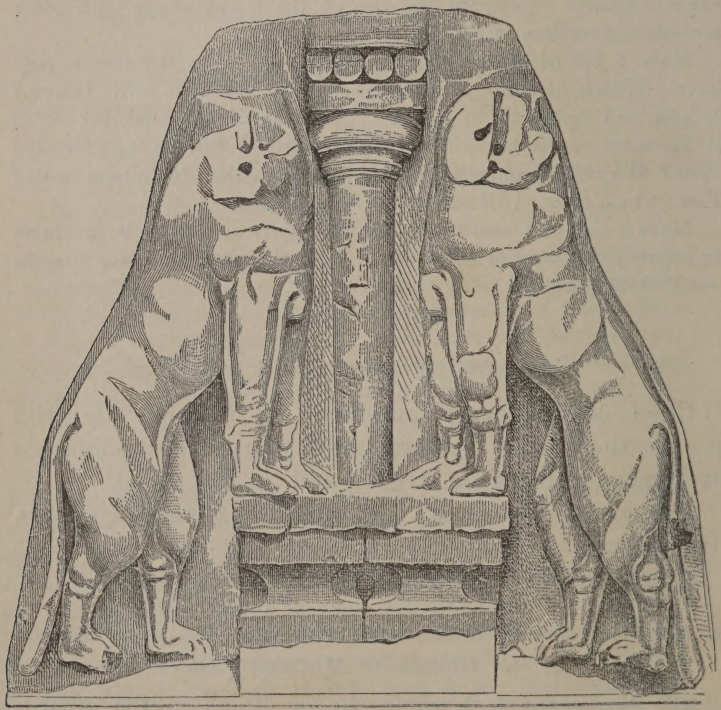
Other original sources: Hesiod and the Greek tragedians, Herodotus.

Chief modern authorities: Grote, Curtius, Duncker.

1. *Some of the More Famous Events, Men, and Works of the Heroic or Mythical Age.*

The Settlement of Greece. — In the Greek myths regarding the earliest settlement of Greece, we find it told that the founder of Athens came from Egypt; that the rulers of Argos were partly of Egyptian race; that the founder of Thebes was Cadmus the Phœnician; and that Pelops, whose descendants became the kings of the Peloponnesus, was of Asia Minor. The walls and sculptures of Mycenæ

were said to have been built by Asiatic help; the introduction of the alphabet was ascribed to Cadmus; while wheat was said to have been introduced from Libya. In the Greek language, the following words are of Phœnician origin: linen, sack-cloth, myrrh, frankincense, cinnamon, soap, lyres, wine-jars, cosmetics, writing-tablets.



THE LION-GATE OF MYCENÆ.

The Expedition of the Argonauts. — In Colchis, on the Black Sea, there was, it was said, a fleece of pure gold. To obtain this prize, Jason, a Thessalian Greek, sailed with a band of heroes through the Hellespont to Colchis, whence they brought this golden fleece.

The Trojan War.—Paris, son of Priam, king of Troy, had seized Helen, wife of Menelaus, king of Sparta, and had carried her home to the Troad. So Menelaus and his brother Agamemnon, king of Mycenæ, called their warriors together and sailed for Troy, and with them went many other chiefs of Greece; notably, Achilles, king of the Myrmidons, from Thessaly; Ajax, son of the king of Salamis; Diomed, a chief from Argos; Odysseus (Ulysses), king of Ithaca; Nestor, king of Pylos. For nine years they laid siege to Troy, which at last fell into their hands, and was destroyed.

The Dorian Migration.— The Thessalians entered Thessaly from Epirus, settling and naming the land. Those before dwelling in Thessaly moved to the southward; among them were the *Dorians*, who, under the lead of the sons of the god-born Heracles (Hercules), conquered and settled the greater part of Peloponnesus, forming the states of *Sparta*, Elis, Messenia, *Argos*, *Corinth*. The Ionians, who were before in Peloponnesus, now crossed to Lydia, where they founded twelve cities, Ephesus and Miletus being the greatest. The people of these twelve cities erected at Mycale a temple, called Panionium, where they all went and worshipped Poseidon, with a joyous festival. Such a union was called an *Amphictyony*, and similar unions were formed in many of the Greek states.

The Homeric Poems.— About 1000, the bards began to sing and recite the story of the Trojan war (the Iliad) and the wanderings of Odysseus on his return from Troy (Odyssey). The Iliad and Odyssey, together with certain hymns to the gods, have long been attributed to the poet *Homer*, though their authorship and date are much disputed.

The Establishment of the Delphic Oracle.— The god Apollo, descending from Olympus, looked on the hills and groves of Greece, to choose a spot where he would reveal to men

the will of Zeus and the events of the future, and whence he would give them advice in their perplexing affairs. He chose the slopes of Parnassus, and there the temple of Delphi was built in his honor; and for priests he chose the Cretans of a passing ship, who knew the sacred hymns addressed to him in Crete. In this temple always dwelt a priestess, through whom Apollo spoke to men, told them of the future, and how to guide the present aright. Thus, according to the myth, was founded the famous *Delphic Oracle*. To guard it, a council was formed, comprising members from all the leading Greek states, and known as *The Amphictyonic Council.*

The Laws of Lycurgus. — (See p. 56.)

2. *List of the Chief Gods of the Greeks, with their Attributes.*

Zeus (Jove, Jupiter), the god of the sky, controlling rains, clouds, and weather in general.

Poseidon (Neptune), god of the sea, controlling calm and storm.

Apollo, god of wisdom, of medicine, music, and poetry; giving power to heal, and inspiring lays and poems; afterward, god of the sun.

Ares (Mars), god of war, of physical force, controlling the field of battle.

Hephæstus (Vulcan), god of fire, and of all the forging and casting and moulding of metals; giving skill in all metal work; represented as lame.

Hermes (Mercury), god of cunning; of inventive skill; of commercial sharpness and wit.

Hera (Juno), wife of Zeus and queen of the sky.

Athena (Minerva), daughter of Zeus, and goddess of wisdom; of strategy in war; of housewifery.

Artemis (Diana), sister of Apollo, goddess of hunting; afterward goddess of the moon.

Aphrodite (Venus), goddess controlling marriage and love.

Demeter (Ceres), goddess of harvest, controlling the yield of the seed and the fertility of the soil.

Hestia (Vesta), goddess of fire, especially of the hearth-fire, thus becoming the deity of the home.

These were the twelve great gods; besides these, Dionysius (Bacchus) was widely worshipped. He was the god of wine, controlling the yield of the vineyards and inspiring drunken madness. Every wood, every stream, every mountain, had its own presiding spirit, who might be approached and pleased by prayers and gifts.

The following phrases are used of the gods: "the gods who live forever;" "all power is with the gods;" "the gods, if willing, can save a man, even from a distance."

STUDY ON 1 AND 2.

In what way were the Greeks evidently accustomed to go from place to place? What occupation would this encourage? What effect would this habit have on civilization? Why? What do the myths indicate of the origin of Greek civilization? What does the list of words given tell us of the Phœnicians? Of the Greeks? Which tribes were most active in the Heroic Age? Why should an early movement have taken place to gain Thessaly? (See Map.) In what geographical directions did the Greek movements take place? Why? What do you understand by an Amphictyony? Name two things which were in common to those belonging to an Amphictyony.

What does 2 indicate in regard to the occupations of the Greeks? What reason had they for propitiating each of their gods? What relation evidently existed between their religion and their life and surroundings?

What proofs of intellectual life among the Greeks of the Heroic Age? What directions did it take. The "Lion-gate" indicates the beginnings of what arts?

3. *Extracts Illustrative of Heroic Age.*

a. Agamemnon's Councils of War. (Iliad.)

In the ninth and final year of the Trojan war, the issues of the contest still being doubtful, Agamemnon, king of Mycenæ, called together a "council of the great-hearted elders," the leaders of the people, and said: "A dream from heaven came to me in my sleep . . . and charged me, saying; . . . 'To sleep all night beseemeth not one who is a councilor, to whom the host is entrusted. . . . I am a messenger to thee from Zeus who . . .

hath great care for thee and pity. He biddeth thee call to arms the Greeks, for now thou mayest take . . . the city of the Trojans.' So spake the dream. . . . So come, let us now call to arms . . . the sons of the Greeks. But first I will make trial of them . . . and will bid them flee . . . only do ye from this side and from that speak to hold them back." To this the chiefs agreed, and when the people were assembled, Agamemnon proposed a return to Greece, "and they with shouting hasted to the ships;" but Odysseus, king of Ithaca, who had been present at the council of the elders, ran among the folk to call them back; "whenever he found one that was a captain and a man of mark, he . . . refrained him with gentle words: 'Good sir, it is not seemly to affright thee like a coward, but do thou sit thyself and make all thy folks sit down.' . . . But whatever man of the people he saw . . . shouting, him he drave with his scepter and chode . . .; 'Good sir, sit still and hearken to the words of others that are thy betters; but thou art no warrior and . . . never reckoned; whether in battle or in council . . . let there be one master, one king, whom Zeus hath given the scepter and made the giver of the laws to all the rest.'"

The assembled Greeks were now addressed in favor of war, first by one and then another prince; at last, after a speech by Odysseus, the Greeks "shouted aloud and praised the saying of godlike" Odysseus; and after two more speeches from their princes they eagerly went to their tents to prepare for battle. "And they did sacrifice, each man to one of the everlasting gods, praying for escape from death." But Agamemnon offered sacrifice to Zeus, "and called the elders, the princes of the . . . host," to stand around the sacrifice while thus he prayed; "Zeus, most glorious, most great god of the stormcloud, . . . grant that the sun set not, . . . till I have laid low upon the earth Priam's palace."

Then each chief marshalled his own men for war, except Achilles, who was angry with Agamemnon (see *f.*), and would neither come to council nor to war, though Agamemnon sent him many gifts, entreating him.

Again, while the Trojans were keeping watch, the Greeks "were holden of heaven-sent panic"; and again Agamemnon summoned an assembly, in which he advised a return to Greece; but all kept silence until prince Diomed arose and said; — . . . "With thee first in thy folly will I contend. . . . O King . . . deemest thou that the sons of the Greeks are thus indeed cowards? . . . if thine own heart is set on departing, go thy way. . . . But the rest will tarry here." Him the Greeks applauded, shouting aloud, and after him another chief arose and advised Agamemnon to call a council of the elders, saying, "In the gathering of many shalt thou listen to him that deviseth the most prudent council;" and thus did Agamemnon.

b. The Law-suit. (Iliad.)

"The folk were gathered in the assembly-place, for there a strife was arisen, two men striving about the price of a man slain;[1] the one avowed that he had paid all, expounding to the people, but the other denied that he had received aught: . . . and the folk were cheering both, as they took part on either side; . . . while the elders were sitting in the sacred circle. . . . Then before the people, they rose up and gave judgment."

STUDY ON *a* AND *b*.

What title has the chief ruler among the Greeks? Make a list of the things which he does. What title may he have on account of each one of these duties? How is his will made known to the people? How does he know the opinion of the people? Who help him accomplish his will? How do these men know his will? What means do they take to make the people obey? What means does Agamemnon take to make the other chiefs or kings obey? (See case of Achilles.) How many sorts of assemblies, or meetings, do we see among the Greeks? Who compose each, and what is the use of each? What takes the place of each nowadays, in our own country? How do the people show their opinion of proposals made to them? How do the following extracts show this government to have been supported?

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[1] In case of murder, the matter was often settled by the murderer's paying a sum of money to relatives of the man murdered.

Odysseus, king of Ithaca, found, on his return, that his wife's suitors had wantonly wasted his rich flocks, whereupon he said: "But as for the sheep which the proud wooers have slain, I myself will [seize] many more as spoil, and others the Greeks will give, till they fill all my folds. . . . But now go to my well-wooded farm-land;" there, we are told, were rich vineyards, and orchards of pear and apple, fig and olive trees.

Achilles, king of the Myrmidons, says, speaking of his successes in war: "Many a man I took alive and sold."

Compare this form of government with that of Egypt or Assyria. What is the most conspicuous difference?

c. Penelope and Telemachus. (Odyssey.)

Odysseus was so delayed in his return to Ithaca, that most of the Ithacans thought him dead; and many chiefs came to woo his wife Penelope, but she put them off, hoping against hope for the return of her husband. One day, as she was weaving with her women, she heard a minstrel singing to her suitors of the faring of the Greeks from Troy, and weeping she appeared from her chamber, and asked him to change his theme; but Telemachus, her son, said to her: . . . "Let thy heart and mine endure to listen, for not Odysseus only lost in Troy the day of his returning, but many another likewise perished. Howbeit, go to thy chamber and mind thine own housewiferies, the loom and distaff. . . . But speech shall be for men . . . but for me in chief; for mine is the lordship in the house." Soon after, one of the suitors becoming importunate, said to Telemachus: ". . . Send away thy mother and bid her be married to whomsoever her father commands, and whoso is well pleasing to her." But Telemachus replied: "I may in no wise thrust forth . . . the woman that bare me, that reared me: . . . for I shall have evil at the hand of her father, and some god will give me more besides . . . and I shall have blame of men."

d. Odysseus and the Phæacians. (Odyssey.)

In the course of his wanderings, Odysseus was shipwrecked on the coast of Phæacia (mythical). Meanwhile, Nausicaa,

the daughter of . . . a Phæacian king, came down to the river-side with her maidens to wash; and while the clothes were drying and the maidens playing ball, Odysseus appeared, asking help; and the princess directed him to the palace where her mother was weaving and her father sitting among the councilors. The next day, the king made a feast for Odysseus, and after it, a minstrel "that was had in honor of the people" sang a song of heroes; then all went forth to games, matches in wrestling, racing, and throwing, in leaping and boxing; and the king's son asked Odysseus to join them, saying, " . . . there is no greater glory for a man while yet he lives, than that which he achieves by hand and foot." Odysseus consenting, won the praise of all by his strength and skill; then the king called forth the dancers, "that so the stranger may tell his friends . . . how far we surpass all men . . . in speed of foot, and in the dance and song." Then the "divine" minstrel sang again, and Odysseus told the company the story of his wanderings.

e. The Return of Odysseus. (Odyssey.)

On the return of Odysseus, the first man whom he met was his swineherd, Eumæus, who not knowing him, yet asked him to his hut, and gave him bread and meat and wine, and when Odysseus said, "May Zeus . . . and all the other deathless gods grant thee thy dearest wish, since thou hast received me heartily," the swineherd answered, "It were an impious thing for me to slight a stranger . . . for from Zeus are all strangers and beggars; . . . the gods have stayed the returning of my master, who would have loved me diligently and given me somewhat of my own, a house and a parcel of ground, and a comely wife such as a kind lord gives to his man." And Eumæus told him of the insolent wooers, saying, "Verily the blessed gods love not froward deeds but . . . justice and the righteous deeds of men." Afterward Odysseus asked the swineherd how he chanced to come to Ithaca: "Was a . . . town taken and sacked, wherein dwelt thy father and thy lady-mother, or did unfriendly men find thee lonely . . . and ship thee hence and sell thee into the house of thy master here?"

Eumæus replied that he was born a king's son in a far-off land; but that his nurse, enticed away by Phœnicians, carried him with her to their ship, which quickly sailed away; and coming to Ithaca sold him to the king.

On reaching the palace and being still unrecognized, Odysseus boasted of his strength to mow a whole day long, and to plow a straight and even furrow; and later revealed himself to Penelope by reminding her of how he had made his own bedstead, smoothing it with the adze, boring it with the auger, inlaying it with ivory, silver, and gold, and how about it he had built a chamber, "with stones close-set."

STUDY ON *c, d, e.*

Judging from these extracts, how many wives does one husband have? What form of marriage is this called? Who rules the house? What three things check the exercise of this power? What name is given to this form of family? Say all you can of the position of woman as indicated in the above extracts.

Make a list of the occupations named or indicated. How do kings and princesses occupy themselves? Compare their occupations with those of common people. With those of modern kings and queens. What remark can you make (*a*) about simplicity? and (*b*) about equality, then as compared with now? How is Odysseus treated by the king? by the swineherd?

How do the Greeks amuse themselves? Have such amusements a good or bad effect? Good or bad in what way?

To what social class does Eumæus belong? How does he compare in birth with Odysseus? How is he treated? How are the men belonging to this class obtained? What other classes appear? [See, also, p. 38, account of Odysseus summoning the Greeks to council.]

f. The Wrath of Apollo. (Iliad.)

The priest of Apollo had come to Agamemnon to ransom his daughter, whom the Greeks had taken prisoner; but Agamemnon refused his gifts, and the priest, going apart, thus prayed Apollo: "Hear me, god of the silver bow . . . If ever I built a temple gracious in thine eyes, or if ever I

burnt to thee fat flesh of bulls or goats, fulfil thou this my prayer; let the [Greeks] pay by thine arrows for my tears." And Apollo hearing him, "came down from the peaks of Olympus wroth in heart. . . . And the arrows clanged upon his shoulders in his wrath, as the god moved." For nine days he sent a plague among the Greeks, but on the tenth, Achilles called a council, "for in his mind the goddess Hera of the white arms put the thought," for she grieved to see the sick and dying Greeks. And Achilles thus advised: "Come, let us now enquire of some soothsayer or priest or an interpreter of dreams, . . . who shall say wherefore Apollo is so wroth." Then an augur arose, declaring that Apollo would never cease his anger till Agamemnon should restore the daughter of his priest. Agamemnon, though much enraged, obeyed, but demanded as a recompense the maid who had been given to Achilles. Then a grave quarrel arose until Achilles was even about to draw his sword on Agamemnon; but "the bright-eyed goddess Athene" suddenly appeared and bade him put back the sword, and cease from present strife; and Achilles, though reluctant, yielded, saying, "whosoever obeyeth the gods, to him they gladly hearken." So the priest regained his daughter and prayed Apollo to remove the plague from the Greeks; and "Apollo heard him," and the Greeks offered sacrifices and "all day long . . . worshiped the god with music . . . and his heart was glad to hear."

g. The Feast on Olympus.

The goddess Hera, wife of Zeus, had accused him of planning mischief to the Greeks, but Zeus replied, "Abide thou in silence and hearken to my bidding." Then Hera feared, and all the gods were troubled; but her son, the lame Hephæstus, advised her to submit and speak to Zeus with gentle words, and not "bring wrangling among the gods." "Then he poured wine to all the . . . gods, ladling the sweet nectar from the bowl. And laughter unquenchable arose among the blessed gods to see Hephæstus bustling through the

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Zacynthus
Hemeroskopion
Artemisia
Balearic Isles
Corsica
Alalia
Sardinia
Ancon
Pharia
Corcyra
Kyme
Palaiapolis
Poseidonia
Thurii
Gades
Panormus
Eryx
Motye
Messene
Rhegium
Selinus
Himera
Naxos
Catana
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Gela
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Leptis
Hyke (Utica)
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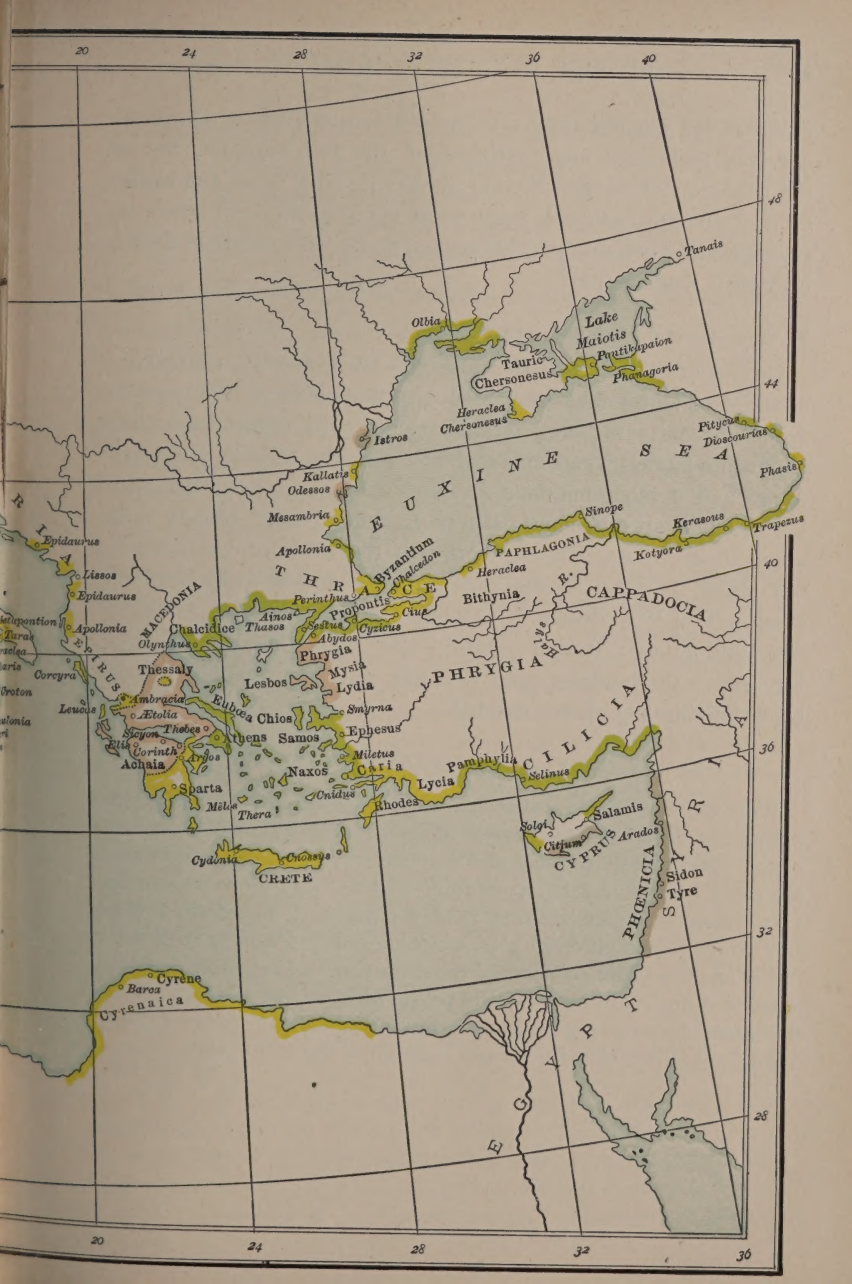
Ionian
Dorian
Other Greek Races
Phœnician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Tanais
Olbia
Lake
Maiotis
Tauric
Chersonesus
Panticapaion
Phanagoria
Heraclea
Chersonesus
Istros
Pityus
Dioscurias
Phasis
EUXINE SEA
Kallatis
Odessos
Mesambria
Apollonia
Sinope
Kerasous
Trapezus
PAPHLAGONIA
Kotyora
Byzantium
Chalcedon
Heraclea
THRACE
Perinthus
Propontis
Cius
Bithynia
CAPPADOCIA
Ainos
Thasos
Sestus
Abydos
Cyzicus
Epidaurus
Lissos
Epidaurus
Apollonia
MACEDONIA
Chalcidice
Olynthus
Phrygia
Mysia
Lydia
PHRYGIA
Corcyra
Thessaly
Lesbos
Ambracia
Ætolia
Eubœa
Chios
Smyrna
Leucas
Scyon
Thebes
Athens
Samos
Ephesus
Corinth
Argos
Miletus
Achaia
Naxos
Caria
Pamphylia
CILICIA
Sparta
Melos
Thera
Onidus
Rhodes
Lycia
Selinus
Zolgi
Salamis
Citium
CYPRUS
Arados
Cydonia
Crossus
CRETE
PHENICIA
Sidon
Tyre
Cyrene
Barca
Cyrenaica
EGYPT

palace. So feasted they all day till the setting of the sun; nor was their soul aught stinted of the fair banquet, nor of the beauteous lyre that Apollo held. . . . Now when the bright light of the sun was set, these went each to his own house to sleep, where each one had his palace made with cunning device by famed Hephæstus."

h. The Visit of Odysseus to Hades.

Odysseus was permitted, while yet alive, to visit the homes of the dead; and first he "besought the tribes of the dead in vows and prayers" and offered sacrifice to them; and then about him came "the spirits of . . . old men of many and evil days, and tender maidens . . . and many . . . wounded with bronze-shod spears, men slain in fight with their bloody mail about them." And among them was the spirit of his mother; but when he tried to embrace her, she flitted away like "a shadow" or "a dream." Among the rest he saw Achilles, who told him: "Rather would I live upon the earth as the hireling or the landless man, who has no great livelihood, than bear sway among all the dead."

STUDY ON *f*, *g*, *h*, REFERRING ALSO TO 2.

What did the Greeks believe (*a*) about the number, (*b*) about the power, (*c*) about the relative rank of their gods? What part or parts of the world seemed to them under divine direction? It is said that the Greek gods were anthropomorphic, or like men: prove it from the text. How were they like men? How unlike? How did the Greeks believe they could please or persuade their gods? Discover their will? What spirit seemed to pervade their worship? Look over previous work, and find additional facts to prove what you have said. What difference between the Greek, the Egyptian, and the Assyrian gods? Find three things that the Greeks believed of the future state.

B. STUDY ON HISTORIC GREECE, OR HELLAS, 776–500.

I. General Hellenic Development.
II. Studies of Special States.
1. The Constitution and Laws of Sparta.
2. The Development of the Athenian Constitution.

Principal contemporary sources of history: Herodotus; lyric poets of period; monuments and remains at Olympia, at Pæstum, Poseidonia, Agrigentum, and other places in Sicily and Southern Italy; at Ephesus, Assos; in Samos, and other islands of the Ægæan.

Other principal original sources: Thucydides, Plutarch, Aristotle, Xenophon.

Chief modern authorities: Grote, Curtius.

Note on the Map. — In Illyria were to be found cattle and slaves, bitumen, timber, and silver; in exchange for these, the Greeks gave the Illyrians salt and salt-fish, oil and wine; while to the Illyrian chiefs they gave the finely woven wool of Miletus, the famous pottery of Corcyra, or wrought ornaments of gold and silver, whose material had come, perhaps, from the rich mines of Thrace. The lands about Cyrene and about the Italian and Sicilian towns, as well as the whole of Asia Minor, were rich in cattle and wheat, in wine and oil. From Athens went figs and olives, pottery and silver; from Chalcis, famous swords of bronze, wrought from the copper and iron of the neighboring mines; from Corinth, pottery and bronze, and the best-built ships.

The colonies about the Black Sea were mostly the daughter-cities of Miletus; to those on the southern shore, flocked the caravans of Assyria and India; to those on the east, the Phasis washed down the gold of Caucasus; to those on the north and west, came wheat and timber, flocks and herds, and Scythian gold.

STUDY ON THE MAP AND NOTE.

What part of each country is occupied by the Greeks? What objects do you fancy the Greeks have in founding colonies? Why should they choose the locations in which we find them? Which of the occupations of Homeric Greece seem to have become predominant, judging from the map? What occupations support this one? Which of the Greek races lead in this occupation? What effect has this occupation on the unity of Greek territory? Why?

What waters are familiar to the Greeks? Name four of their colonies that seem peculiarly important to you by their position. Which of them are placed where important modern cities now stand? Which one would you choose as the most important of all, and why? Why are so many placed at the mouths of rivers?

Make a list of the occupations and trades evidently known to the Greeks at this time. What occupations seem to be most prevalent among the people living near the Greek colonies, and what do you judge their state of civilization to have been? What effect will the colonies have upon these people?

B. I. ***Study of General Hellenic Development,*** **776-490 B.C.**

1. CLASSES OF PEOPLE FOUND IN GREECE.

a. **In Laconia.** — *Spartans*, descendants of the Dorians who conquered Peloponnesus; they hold the best land, govern, determine peace and war, lead in battle and share its spoils. They are supported by the produce of their own land, which is worked for them by Helots, or serfs; and the only occupation allowed them is that of war.

Periœci, descendants of the original inhabitants of Laconia. They serve the Spartans in war, but are otherwise free, and engage in all sorts of occupations.

Helots; these are serfs whose duty it is to till the land owned by the Spartan state.

b. **In Attica.** — *Ionians*, descended from Ionian conquerors of Athens; position in Attica similar to that of Spartans in Laconia, but allowed to engage in various occupations.

Metics, the free non-Ionian inhabitants of Attica, protected by its laws but having no share in its government.

Slaves, the personal and private property of the inhabitants of Attica; that is, belonging to individuals, for whom they perform all sorts of service and labor.

Similar classes, with local differences, are found in all the Greek states. In each state the ruling class believes

itself descended from some common ancestor of divine or heroic birth, whom they honor with games, festivals, and sacrifices. Thus, all the Dorians honor *Heracles*, and all the Ionians, Ion, the son of Apollo; each tribe of Ionians or Dorians has, moreover, its own special ancestor, whom all its members may worship in common.

2. LIST OF LEADING EVENTS OF THE PERIOD.

776.

The Olympic Era. — The Olympic games were celebrated in honor of Olympian Zeus, at his temple at Olympia, in Elis. They consisted in contests in running, leaping, throwing the disk, boxing, and wrestling, and afterward, chariot racing became an important feature. The prize of victory was simply a wreath of the wild olive. Sparta arranged with Elis the laws for the games, to which only Greeks were admitted. Statues were erected to the victors, of which the historian Pausanias, visiting Olympia in the second century B.C., mentions 200 as noteworthy from a much larger number. During the time of the games, truce was proclaimed in all the states whose citizens were engaged at Olympia. In 776, the records of victors in these games began to be kept, and from this year the Greeks reckoned time by Olympiads, or periods of four years each; for instance, an event occurring by our chronology in 770 B.C. would be dated by them as belonging to the second Olympiad.

776 TO 600.

The Spartans conquer Messenia whose inhabitants either emigrate or become Spartan Helots. Those emigrating to Sicily found Messana. The Spartans also conquer a mountain frontier for themselves from Arcadia; Syracuse, Tarentum, Massalia, Corcyra, Cyrene, and most of the other Greek colonies, are founded during this period. Egypt is opened to Greek merchants, who also find their way to Spain, and bring thence an

enormous amount of metal. In gratitude for this discovery, they dedicate to the Samian Juno a large bronze vase, richly ornamented and representing a tenth of their gains. In Megara, a man said to have been a cook overthrows the government of nobles, and he and his descendants rule the state for about a hundred years. In Corinth, also, the government of the few or of the nobles (Oligarchy) is overthrown by the leaders of the people, Cypselus and his son Periander, who themselves successively hold the chief power. By these men a gilt colossal statue of Zeus is dedicated to the god at Olympia, and a large chest of cedar-wood, overlaid with carved gold and ivory, is offered to Hera. In other Greek states, also, the oligarchies are overthrown by popular leaders or powerful men, who become rulers under the title of "Tyrant" or "despot." In several cases these "Tyrants" are put down by the help of Sparta, who always opposes them.

For Athens, see B. II. 2.

600 TO 590. The first sacred war occurs, caused as follows: the pilgrims to Delphi are annoyed and heavily taxed by the neighboring city Cirrha; and at last, on the motion of the Athenian Solon, the states of the Delphic Amphictyony join forces and destroy Cirrha, and, dedicating the land on which it stood to Apollo, there hold the Pythian games; these games are at first simple contests in music and poetry, but afterwards races and athletic sports are added.

590 TO 500. The Nemean games are established in honor of Zeus, and the Isthmean in honor of Poseidon. Sparta gains part of the Argive territory. Crœsus, king of Lydia, asks for aid from Greece, addressing himself to the Spartans.

3. LIST OF FAMOUS NAMES OF THE PERIOD.

Names.	*Birth and Circumstance.*	*Century B.C.*	*Cause of Fame.*
Alcæus.	Lesbos: citizen.	7th	Lyric poet: that is, wrote short poems descriptive of feelings, passions, momentary impressions; many poems on love, on music, on particular events and persons; invented new poetic measures.
Alcman.	Sardis: said to have been a slave.	7th	Lyric poet: made new arrangements of music.
Anaximander.	Miletus.	6th	Made the first map, first globe and sun-dial; geographer, astronomer, geometrician; taught that the world arose from a chaotic mixture of matter; philosopher.
Archilochus.	Paros: poor; son of slave-mother.	7th	Lyric poet, writing also on war; invented new poetic forms.
Arion.	Lesbos: travelling harper.	7th	Improvised lyric songs and poems at the festivals and at courts; much patronized by Periander, the tyrant of Corinth.
Corinna.	Bœotian.	6th	Lyric poetess: teacher of Pindar, from whom she took the prize at one of the sacred festivals of Thebes.
Cypselus.	Tyrant of Corinth.	7th	See 2.
Hecatæus.	Citizen of Miletus.	6th	Geographer; philosopher.
Heraclitus.	Citizen of Ephesus.	6th	Taught that a fiery ether was the source and original material of the universe; philosopher.
Hesiod.	Bœotia (?): citizen.	8th	Poet: writing on the gods, on the history of creation, and the first races of man; also, didactic poems, giving directions for agriculture.
Milo.	Crotona, in Italy: citizen and general.	6th	Athlete: six times crowned victor at Olympia, and six times in the Pythian games, for skill in wrestling.

Names.	*Birth and Circumstance.*	*Century B.C.*	*Cause of Fame.*
Phidon.	Tyrant of Argos.	8th	Adopted the Asiatic standards of weight, measures, and coin, which were introduced into Peloponnesus, and later into northern Hellas.
Periander.	Tyrant of Corinth.	7th	See 2.
Pythagoras.	Samos: taught in Magna Græcia; son of a rich merchant; citizen.	6th	Traveller, geometrician: taught that the universe is created after an exact harmonious order, and that the end of human life is virtue; philosopher.
Sappho.	Lesbos.	6th	Poetess: invented new poetic measures; taught poetry and music among the women of Asia Minor.
Solon.	Athenian citizen of noble birth.	6th	Lawgiver and poet (see p. 63).
Stesichorus.	Sicily.	6th	Lyric poet: made new arrangements of verse.
Terpander.	Lesbos.	7th	Invented a better harp on which to accompany the Homeric hymns; gained the prize at a great Lacedæmonian festival.
Thales.	Citizen of Miletus.	6th	Astronomer, physiologist, geometrician: taught that the original element of the universe is water, and that the universe is animated by a living soul; philosopher.
Thespis.	Megara.	6th	First dramatic poet: using for material the stories of Greek mythology.
Tyrtæus.	Attica; lame schoolmaster.	7th	War songs; new arrangement of music; poet.
Xenophanes.	Lydia (Ionian Greek).	6th	Poet, writing on philosophy; taught that there is one God, "neither in body like unto mortals, neither in mind"; attacked the old religious myths.

Other famous works of this period: The temple of Artemis (Diana) at Ephesus; of Hera, at Samos; of Poseidon, at Poseidonia (Pæstum) in Italy; three great temples at Agrigentum in Sicily; an artificial harbor at Corinth; the discovery of the casting of bronze in Samos, and of welding iron in Chios; at the latter place was made a famous iron stand for a silver censer that the king of Lydia sent to Delphi.

STUDY ON 1, 2, AND 3.

What two bonds of union existed among the Dorians? Ionians? How far was the position of Periœci or Metics oppressive? In what regard was it favorable? Differences between Helots and slaves.

Which was the leading Greek state in this period? Name three facts which prove it. What were the great centres of Greek life in general? What important *common* interests had the Greeks? What institutions and what event prove this? If you read that something occurred in the 15th Olympiad, what date will you assign it in our own chronology? With what class of people does the Tyrant seem to have been associated, or to have represented? What characterized the Greek worship? What influence would such a worship have on (*a*) physique, (*b*) intellect, (*c*) art? What proofs have we from 2 and 3 that it did have such an influence in directions (*b*) and (*c*)? Was the simplicity of the Olympic prize good or bad? Why?

Name all the directions in which Greek activity turns itself during this period. Of these, name the two chief ones. What parts of the Greek world manifest this activity? What reason can you offer for this? What stimulated poetry among the Greeks? Art? What arts? What relation between the Tyrants and art and civilization? What was evidently meant by philosophy among the Greeks?

What position or station or birth was necessary to acquire greatness among the Greeks? What gave men greatness? Compare with the great men and deeds of Egypt and Assyria. What sort of civilization is evidently arising among the Greeks?

4. *Extracts Illustrative of Period.*

a. The Founding of Cyrene. (Herodotus.)

As the king of Thera was consulting the Delphic oracle about other affairs, the oracle advised him to found a colony in

Libya [Africa]. Accordingly men set sail from Thera to explore, and landing on Platea, an island near the Libyan coast, sent back word that they had taken possession of Libya; "the Theræans resolved, therefore, to send one of every family" of their own city to the new colony. But nothing turning out prosperously, they inquired at Delphi, saying, "they had settled in Libya and fared no better." But the oracle replied that they had not yet reached Libya; nor would the god "release them from founding the colony until they had come to Libya itself." So seeking further, they founded Cyrene, establishing there the same religious rites and worship they were accustomed to in Thera.

b. Solon and Crœsus. (Herodotus.)

When Solon, the Athenian, visited Crœsus, king of Lydia, the latter showed him all his splendid treasures; "and when he had seen and examined everything sufficiently, Crœsus asked him . . . 'Who is the most happy man that you have seen?'" Solon answered, "Tellus, the Athenian, because he lived in a well-governed commonwealth; had sons who were virtuous and good . . . and coming to the assistance of the Athenians in a battle . . . he put the enemy to flight, and died nobly. The Athenians buried him at the public charge . . . and honored him greatly." Crœsus then asked for the next happiest man whom Solon had seen, and Solon gave the names of two youths of Argos, because they had a sufficient fortune, and had withal, such strength of body, that they were both alike victorious in the public games; and he added this story, that "when the Argives were celebrating a feast of Hera, it was necessary that the mother of these youths be drawn to the temple in a chariot; and since the oxen did not come from the field in time, the young men . . . drew the car in which their mother sate"; and the men of Argos, who stood around, praised the strength of the youths, and "the women blessed her as the mother of such sons"; and after their death, the Argives "caused their statues to be dedicated at Delphi"

c. The Lydian Kings and Delphi.

Once, when Alyattes, the father of this Crœsus, was making war, a temple of Athena was accidentally burned, and shortly after he fell sick. "When the disease continued a considerable time, he sent messengers to Delphi to consult the oracle. . . . The Pythian, however, refused to give any answer . . . until the temple of Athena was rebuilt." This then Alyattes immediately attended to, and shortly after he recovered, and sent to Delphi a large silver bowl inlaid with iron.

The very first of the Lydian kings had been confirmed in his kingdom by the Delphic oracle, to which he sent a great quantity of gold and silver, notably, six golden bowls. Crœsus himself, to show his esteem for the oracle, had sent thither the figure of a lion in fine gold, bowls of gold and silver of "no common work," fine-wrought vases, the statue of a woman, and the necklaces and girdles of his wife.

d. The Marriage of Clisthenes' Daughter.

Clisthenes, the tyrant of Sicyon, had a daughter whom he "resolved to give in marriage to . . . the most accomplished of all the Greeks. When, therefore, the Olympian games were being celebrated, Clisthenes, being victorious in them . . . made there a proclamation," inviting to Sicyon "whoever of the Greeks deemed himself worthy to become the son-in-law of Clisthenes." Thereupon suitors came from Italy and the Adriatic shore; from Peloponnesus and Athens, and even from Thessaly and the Hellespont. "When the day appointed for the . . . marriage arrived . . . Clisthenes, having sacrificed a hundred oxen, entertained the suitors . . . and when they had concluded the feast, they had a contest in music and conversation, in order to show their powers." One of the Athenians now "ordered the flute-player to play a dance; and when the flute-player obeyed, he began to dance . . . Laconian figures . . . and then Attic ones; and in the third place, having leant his head on the table, he gesticulated with his legs." Then Clisthenes, "no longer able to restrain himself, said . . . 'You

have danced away your marriage,'" and chose as his son-in-law the Athenian Megacles. The child of this marriage was Clisthenes, the Athenian law-giver.

STUDY ON 4.

What were the two bonds of union between the mother-city of Thera and the colony of Cyrene? Where have we found these bonds of union before? What sort of power and knowledge displayed by the Delphic oracle? What men were most admired among the Greeks (their ideals)? What influence had the Delphic oracle on art through its connection with Lydia? Why did Clisthenes choose the Olympic games as the place for his proclamation? What facts justified his choice? What does that story tell us of Greek amusements? Of Greek refinement?

In General. — What common bond of union or what common interest have all the Greeks? What bonds of union in their various units, — colonies, tribes, amphictyonies, social classes? What do the facts of 2, 3, and 4, so far as given, indicate of the position of woman? Of individual liberty? Of the Greek ideal? Of the leading Greek occupation and source of Greek wealth? How far does each of these facts find some explanation in the Heroic Age? It is said that Greece was composed of a multitude of little independent states; what reason have you for thinking so from the facts of this period?

II. 1. *The Constitution and Laws of Sparta.*

The constitution and laws of Sparta were by antiquity credited to the Spartan Lycurgus, a man of royal blood who was said to have studied the laws of Crete as a model for those of Sparta, and whose introduction of these laws was sanctioned by the Delphic oracle (see p. 35). The following table represents the various parts of the state, and their relative duties, according to this constitution: —

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
a. Kings: Two hereditary kings of pure Heraclid blood.	Command the army.	Judge in certain cases.	Vote in senate with other senators; may call together *d*.	Keep the oracles; offer monthly sacrifices.
b. Ephors: Five, chosen annually from whole body of Spartan citizens, often from the poorer ones.	Determine on war with or without *c* and *d*, call army together and decide on its destination.	Judge in cases of great importance according to their own opinion, without reference to written law.	Appoint subordinate officers; arrest and fine citizens; may call together *d*; call kings to account.	
c. Senate: Twenty-eight elders of the Spartans, elected for life.	Generally helps decide on peace or war.	Judges in capital crimes; prepares measures for *d*.	May call together *d*.	
d. General Popular Assembly: The whole body of Spartan (Dorian) citizens, about nine thousand in number; no Periœci admitted;	Hears proposals of war and peace, and gives opinion of them; composes the army.	Accepts or rejects measures without discussion.	Furnishes Ephors and other officers; elects senators; called together to hear news, laws, proposals, etc.	Meets for worship at common shrines, and honors common ancestors.

The so-called institutions of Lycurgus, or laws of Sparta, appear in the following account, adapted from Plutarch.

According to the legend, Lycurgus, on going to Delphi, obtained the promise that the laws that he should make would be the best in the world: returning to Sparta, he so arranged matters as to give a piece of land in hereditary possession to every Spartan family. "Each lot was capable of producing . . . enough for health. . . . He also introduced . . . public tables, where all were to eat in common of the same meat, and such kinds as were appointed by law." Their food was bread, cheese, figs, and wine, with occasional flesh. The women, the men over sixty, the children under seven, ate at home, and on rare occasions the citizens were allowed to join them, but not even the kings found it easy to gain this permission. After dinner "they went home without lights . . . that they might accustom themselves to march boldly in the darkest night. . . . Another law . . . directed that the ceilings of houses should be wrought with no tool but the axe, and the doors with nothing but the saw. . . . He ordered the virgins to exercise themselves in running, wrestling, and throwing quoits and darts," that their children might be strong and vigorous.

Every child must be "examined at birth by the most ancient men of the tribe. . . . If it were strong and well-proportioned, they gave orders for its education; . . . but if it were weakly and deformed, they ordered it to be thrown . . . into a deep cavern. . . . The nurses accustomed the children to any sort of food, to have no terrors in the dark, nor to be afraid of being alone. . . . As soon as they were seven years old, Lycurgus ordered them to be enrolled in companies . . . where they had their exercises and recreations in common." These exercises consisted

in military and gymnastic drill, in trials of strength and in mock-battles. "They slept in companies, in beds made . . . of reeds which they gathered with their own hands. . . . The old men were present at their diversions . . . to observe, instruct, and chastise."

From childhood they were accustomed to hear all the discourses of their elders upon the characters and affairs of their countrymen. "If one of them were asked, 'Who is a good citizen, or an infamous one?' and hesitated in his answer, he was considered a boy of slow mind, and of a sort that would not aspire to honor. The answer was likewise to have a reason assigned for it."

This manner of life was followed by the Spartan citizens till old age. Nor was their life without its pleasures; when not engaged in war or drill, they were hunting, dancing, or conversing. Such were the institutions of Lycurgus, who was afterwards worshipped as a god among the Spartans.

The following are some of the stories told of Spartans: A Spartan boy, having stolen a young fox, and concealed him under his garment, allowed the creature to tear out his vitals with his teeth and claws, rather than suffer detection. As to the question whether they should enclose Sparta with walls, it was answered, "That city is well fortified which has a wall of men instead of brick." Xeuxis, one of the most famous of Greek painters, wishing to make the most beautiful picture of Venus, sought for his models among the Spartan virgins. In one of the plays of Aristophanes, an Athenian lady thus addresses Lampito, a Lacedæmonian wife, "O dearest Spartan, O Lampito, welcome! How beautiful you look, sweetest one, how fresh your complexion! You could throttle an ox." "Yes," says she, "I think I could." A Spartan mother

sent her five sons to war, and, knowing that a battle had taken place, she waited for news on the outside of the city. Some one came up to her and told her that all her sons had perished. "You vile slave," said she, "that is not what I wanted to know; I want to know how fares my country." "Victorious," said he. "Willingly then," said she, "do I hear of the death of my sons." When Crœsus was advised by the oracle to obtain a Greek ally in an approaching war, he sent for aid to Sparta; and on one occasion, when Athens and Megara had been long at war, they left the decision of their quarrel to a commission from Sparta.

STUDY ON II. 1.

Who compose the Spartan state? What marks a man as a Spartan? In other words, what bonds of union exist among the Spartans? Who holds the chief power in the Spartan state? What checks upon this power? What resemblances do you find between the Spartan and the Homeric constitution? What difference? What part of the state has lost power since Homeric times? Whom does the chief power in this government represent? What takes the place nowadays of the general assembly in its function of hearing news, laws, etc.? What name can you give to this sort of government, — (*a*) considering Spartans alone? (*b*) considering all the inhabitants of Laconia?

What gave the institutions of Lycurgus their power over the people, and what enabled them to keep that power? What seems to have been the great aim of these institutions? How did each provision made help to attain that aim? What means had they for training the intellect? What elements of character were evidently sought for? What sentiment was cherished by the common treatment of all? What effect would such institutions have upon the family life? Upon the physique? Upon the manners? What adjectives would you apply to the Spartan life? What do you infer as to the position of women in such a state? How would labor be regarded in such a state? Why? Did the Spartan laws look to the good of the individual, the family, or the state? What does each story told of Sparta show as to the influence of her discipline? What was her position among Greek states? What was evidently her ideal?

II. 2. *The Development of the Athenian Constitution.*

a. Athens before Solon. 776–594 B.C.

In Athens, before Solon, every family had its own tomb, generally near the house; here and at the family hearth they worshipped together their common ancestor. The following is a prayer offered by a daughter at the tomb of her father: "Take pity on me and on my brother Orestes; make him return to this country; hear my prayer, O my father; grant my wishes, receiving my offerings." If sons were adopted, or daughters married into a family, this was accomplished by teaching them how to share in its worship, which thus became their own. A union of such families formed a *gens* or *clan*, whose members were recognized "by the fact that they performed sacrifices in common." A union of clans formed a *brotherhood*, worshipping some common ancestor or hero. Of such brotherhoods were the four Ionic tribes composed; who, claiming a common descent from Ion, the son of Apollo, and worshipping in common at the shrine of Athena on the Acropolis[1] of Athens, composed the early *city of Athens;* only these tribesmen were her citizens. Even among the tribesmen a distinction had risen between the "well-born" or the *Eupatrids*, as they were called, and the "*Many*," the former claiming to be of purer and nobler Ionic blood than the latter.

The earliest political constitution of Athens was that of the Heroic age; just before the time of Solon, as far as known, it appears as follows: —

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[1] The hill-fortress and shrine around which Athens was built.

Parts of the State in	*War.*	*Law.*	*Religion.*
Chief-archon, a Eupatrid.		Judges in all family and clan disputes.	
King-archon, a Eupatrid.		Judges in religious matters.	Offers sacrifices and decides on religious matters.
War-archon, a Eupatrid.	Commands in war.	Judges between citizens and strangers.	
Other *archons*,[1] Eupatrids.	Assist the first three.	Assist the first three.	
Areopagus,[2] sitting for life, and composed of ex-archons.		Decides, proclaims, and judges in regard to all the laws of the state; preserves such records as are made of them.	
General Assembly of Ionic tribesmen.	Composes army and navy.	Probably meets to hear the decisions of the Areopagus and archons.	Worships together at common shrines of Athena, and honors common ancestor.

STUDY ON *a*.

Our own cities are made up of "wards" or districts, which may be called the units of which the city is composed; in Athens, what units do you find? What bonds of union in each of these units? Which of these bonds was fundamental and essential? Which class of people held the ruling power? Which had but little? What free men in Attica had no power? What fact determined a man's chance for power? What resemblances between the constitution of Athens and that of Homeric times? What great changes had taken place? What class had profited by this change? How had this change probably

[1] All the archons were chosen annually from, and probably by, the Eupatrids.

[2] In full, the Senate of Areopagus or of Mars' Hill.

affected the influence of the "Many"? If a man were rich but not a Eupatrid, what would be true of his political power? What name will you give to this form of the Athenian government? What view was evidently taken among the Athenians of the state of the soul after death?

b. The Legislation of Solon.[1] 594 B.C. (Abridged from Plutarch.)

Solon, being himself of noblest Eupatrid birth, was chosen archon for the purpose of composing the difficulties of the Athenian state. "A saying of his which he had let fall some time before, that 'equality causes no war,' was then much repeated, and pleased both the rich and the poor." The first of his public acts was to free all lands which had been mortgaged and all citizens who had been enslaved for debt, and to enact that in future no Athenian should pledge his own person as security for his debts, nor sell the members of his own family into slavery in order to meet his dues. In confirmation of this measure, the people offered the sacrifice called "Seisachtheia," or the thank-offering for freedom.

In the next place, Solon took an estimate of the estates of the citizens. Those whose yearly income was equal to about 700 bushels of barley he placed in the first class. The second consisted of those . . . whose lands produced between 420 and 700 bushels. In the third class came those who were worth from 280 to 420 bushels, and in the fourth, all those whose income fell below this: thus the Eupatrids and the "Many" often found themselves in the same class.

He next gave Athens the following political constitution: —

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[1] This legislation affected none but the Ionian "tribesmen" of Attica.

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
Archons: elected from Solon's first class.	Duties and divisions of labor as before.			
Areopagus: composed of ex-archons.		Guards the constitution.	Has a general oversight of the state; punishes men of idle and dissolute life.	Has a general oversight of religion.
Senate: Four hundred Ionians, elected from the first three classes of Solon.		Prepares measures for public assembly.	Convokes general assembly and executes its decrees.	
General Assembly of all four classes. Ecclesia.	Decides on peace and war, and forms army and navy.	Discusses and votes on measures proposed by senate; forms courts of law for judgment of Athenian citizens; judges archons and other magistrates on their leaving office.	Elects archons and senators.	

To this constitution Solon added the following laws: that any one, without children, might will away his property as he pleased; that no one should be obliged to maintain his father, if the latter had not taught him a trade; that trades should be honorable, and that the Areopagus should examine into each man's way of life and should punish the idle; that the privileges of the city should be forbidden to strangers, except such as were forever exiled from their

own country, or those who had come to Attica with their families for the sake of exercising some trade.

He ordered also that women should travel with not more than three dresses and with a limited amount of provision; and that in the night they should go only in carriages, with torches before them. There should be no mourners hired at funerals, nor should an ox be sacrificed on these occasions, nor more than three garments buried with the body.

Such were the laws of Solon; and they were written and placed in the citadel where all could see them, and where they were under the care of the divinity of the city.

STUDY ON *b*.

What do you judge to have been those difficulties at Athens which Solon was chosen to "compose"? Why should the rich have been pleased with his saying about equality? Why the poor? What had been one great cause of slavery? What did Solon make the basis of political power in Athens?

How did the ease of obtaining power under his constitution compare with the former ease of gaining it? What new unit appeared in the state? What was the common bond or mark of the men in each of these units?

In his constitution what people lost political power, comparatively speaking? Who gained it? What part of the state gave power? What part exercised it? What class must be favored by those who wished to exercise power? What name will you give to this new form of government at Athens?

What would be the effect of these laws on trade and industry? Which laws of Solon would not be endured among us? Why?

What great difference do you notice between the laws of Solon and those of Lycurgus? In spirit? In aim? In both cases, were their greatest changes political or social?

c. *The Tyranny of the Pisistratids.* (Abridged from Plutarch and Herodotus.)

Shortly after the new constitution of Solon was given to Athens, three contending parties appeared in the state:

the party of the Shore, the party of the Plain, and the "Mountaineers," among which last was a multitude of poor laborers. The leader of the Mountaineers was Pisistratus,

I. The dwelling of the party of the Shore. II. The dwelling of the party of the Plain. III. The dwelling of the "Mountaineers." P P P. Position of Persian fleet after message of Themistokles at opening of the battle of *Salamis*. G. Position of Greek fleet at the same time. X. Throne of Xerxes. Peiræus = the port and harbor of Athens.

of one of the oldest Eupatrid families, related to Solon, and in his manners "remarkably courteous, affable, and liberal. He had always two or three slaves near him with bags of

silver coin; when he saw any man looking sickly, or heard that any died insolvent, he relieved the one, and buried the others at his own expense. If he perceived people melancholy, he inquired the cause, and if he found it was poverty, he furnished them with what might enable them to get bread, but not to live idly. Nay, he left even his gardens and orchards open, and the fruit free to the citizens." One day Pisistratus came into the market-place, having intentionally wounded himself and his mules, and told the people that he had been attacked by his enemies. "Upon this, the multitude loudly expressed their indignation . . . and a General Assembly being summoned," a motion was carried that Pisistratus have a bodyguard of fifty clubmen; nor did the people "curiously inquire" into the number employed, and presently Pisistratus seized the citadel, and assumed the government of Athens. Herodotus tells us further that he neither disturbed the magistracies nor the laws; but presently the parties of the Plain and of the Shore, uniting, drove him out. "But those who expelled Pisistratus quarrelled anew with one another," and the leader of the Plain, having made terms with Pisistratus, on condition of sharing the power, contrived with him the following plan: They selected a woman of commanding height "and in other respects handsome. Having dressed this woman in a complete suit of armor, and placed her on a chariot, . . . they drove her to the city, having sent heralds before, who . . . proclaimed . . . 'O Athenians, receive with kind wishes Pisistratus, whom Athena herself . . . now conducts back to her own citadel;' . . . and a report was presently spread among the people that Athena was bringing back Pisistratus; and the people in the city, believing this woman to be the goddess . . . received Pisistratus." Not long after, however,

the parties of the Plain and the Shore again combined against his power; and Pisistratus, hearing of it, withdrew from the country for ten years, and collecting as much money as possible, hired mercenary forces,[1] with which he marched against the Athenians and overcame them.

Thus Pisistratus, having for a third time possessed himself of Athens, secured his power more firmly, both by the aid of mercenary forces and by revenues, drawn in part from the Athenians and in part from the silver mines on the Strymon.

His power being thus established, he introduced new festivals to the gods and improved the old; invited to Athens the greatest poets of Hellas; collected the Homeric poems; gave the public access to his library of manuscripts; adorned the city with new buildings; supplied it with water; improved the roads of Attica; improved the culture of the olive; and preserved the forms of the Solonian constitution, he himself being always chosen the first Archon. At his death, he was succeeded by his sons, who ruled in the same way. But the murder of one of them by a conspiracy of young Athenians caused the other to govern harshly and suspiciously, and to form an alliance with Darius, the king of Persia, in order that he might have help to uphold his power in Athens.

About this time the Delphian temple was burnt, and the rich and powerful Athenian family of Alcmæonids, that had led the party of the Plain, and had been in exile during the Pisistratid tyranny, took the contract for rebuilding it; and "they constructed the temple in a more beautiful manner than the plan required, and . . . built

[1] Men hired to fight for others beside their fellow-countrymen.

its front of Parian marble. Accordingly, these men . . . prevailed on the oracle, . . . when any Spartans came to consult at Delphi, . . . to propose to them to free Athens from the Tyranny. The Lacedæmonians, since the same warning was always given them, sent . . . an army to expel the Pisistratids, . . . though they were united to them by ties of friendship; for they considered their duty to the god greater than their duty to men. Thus the Athenians were delivered," and Hippias, the son of Pisistratus, becoming an exile, fled to the court of Darius, the king of Persia.

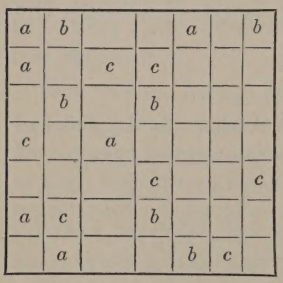
STUDY ON *c*.

What fact given on the map shows that Athens was the centre of Attica? Name all the means which Pisistratus possessed or employed for gaining power. Which of these means had he a perfect right to employ? Which were wrong? What right and what wrong means did he choose? How did the constitution of Solon help him? What relation between his tyranny and the spirit of that constitution? What elements of strength existed in the party of the mountaineers? Why should the mountain-men all go together, and the men of the plain do the same? Why will a party of poor men be more ready for revolution and change than one of rich men? What faults on the part of the Athenians allowed Pisistratus (*a*) to establish and (*b*) to maintain his tyranny? What *really* sustained the power of Pisistratus? What *nominally*, and according to the constitution, sustained it? What suspicious circumstance appears in this story concerning Delphi? What additional confirmation of the strength of Sparta? What resemblances between this tyranny and those before noted? Of what use was this tyranny to Athens?

d. *The Legislation of Clisthenes*. About 500 B.C.

The Pisistratids having been expelled, Clisthenes, one of the Alcmæonid family, became the foremost man in Athens, and proposed a new constitution, which was accepted by the people, and consented to by the Delphic oracle.

The Athenian state had hitherto consisted simply of those who had been born into the four Ionic tribes; now it was to consist of all the free-born native inhabitants of Attica, divided into ten new tribes according to their places of residence. Each tribe took its name from some native hero, in whose honor it built a chapel, where the new tribesmen worshipped and held their sacred feasts in common. Each tribe was composed of demes, or parishes; the demes of the same tribe, however, were not all together, though all the men of the same parish were in the same tribe. The accompanying diagram will explain: let the large square represent Attica, and the small squares the demes; demes "*a*," we will say, belong to the first tribe, demes "*b*" to the second, "*c*" to the third, etc. Each deme managed its own local affairs; for those of Attica, all the demes met by tribes in Athens, where they formed the general Assembly, or *Ecclesia*. The following table shows the new constitution.



Parts of the State in	*War.*	*Law.*	*Administration.*
Archons, chosen by lot from three upper classes of Solon.	As before, but subordinate to new constitution.		
Strategi: ten generals, one from each new tribe, annually elected from three upper classes of Solon.	Command the army in turn.		Convoke Ecclesia.
Areopagus, as before.		As before.	
Senate of five hundred; fifty from each new tribe, annually elected.	Deliberates on foreign affairs.	" "	Convokes Ecclesia.

Parts of the State in	*War.*	*Law.*	*Administration.*
Ecclesia: all adult free-born inhabitants of Attica.	Composes the army and navy.	Adopts or rejects, after public discussion, proposals of Senate and magistrates; judges and ostracizes.[1]	Elects officers and senators, adopts new citizens into the Attic state.

[1] Clisthenes introduced the "ostracism." If any man seemed to be gaining great power among the people, the Senate announced that the Ecclesia would shortly be called to pass a vote of exile against some citizen, no name being announced. Should 6000 votes be cast against the same man, he must go into exile for ten years. A smaller number passed for nothing.

On the day when the Ecclesia met, from the early morning "the priests walked around the Pnyx [the meeting-place of the Ecclesia] immolating victims and calling down the protection of the gods. . . . An altar stood near the speaker's stand. When all were seated, a priest proclaimed: 'Keep silence, religious silence; pray the gods and goddesses that all may pass most prosperously in the Assembly.' Then the people . . . replied: 'We invoke the gods, that they may protect the city.'"

The public income was paid over to "ten treasurers of the goddess Athena," one chosen from each tribe; and the treasury was the inner chamber of the Parthenon, the temple on the Acropolis.

STUDY ON *d*.

What is the unit in the constitution of Clisthenes? What places a man in this new unit? What interests and duties have these new tribesmen in common? in other words, what bond of union in this

new unit? Compare the distribution of political power under Clisthenes and under former Athenian constitutions. Compare with the Spartan constitution in this respect. What element appears in Athenian warfare not seen in Spartan? Compare the three Athenian constitutions in regard to equality; justice; democracy; the worth of the individual man; size of state entering into each. Illustrate each answer by facts. What Athenian experience may have suggested the ostracism? The separation of the demes of the same tribe? What name will you give to this constitution of Clisthenes?

What one thing appears as a bond of union in all the constitutions? What political term derived from *deme?*

C. STUDY ON PERSIAN WARS, 490–479 B.C.

I. First Persian War: Darius against the Greeks, 490 B.C.
II. Interval of Preparation, 490–480 B.C.
III. Second Persian War: Xerxes against the Greeks, 480–479 B.C.

Chief contemporary authority: *Herodotus.* Other chief original authority: Plutarch's Lives of Themistocles and Aristides. Chief modern authorities: Grote, Curtius.

Note on the Map. — Each of the divisions of the Persian Empire was called a satrapy, and was ruled by a satrap who was appointed by the king and who could manage the satrapy as he pleased, if he only kept the peace and sent the king the soldiers and the tribute money due. In the time of Clisthenes, Darius was king of the Persian Empire and received from it more than $20,000,000 of tribute every year.

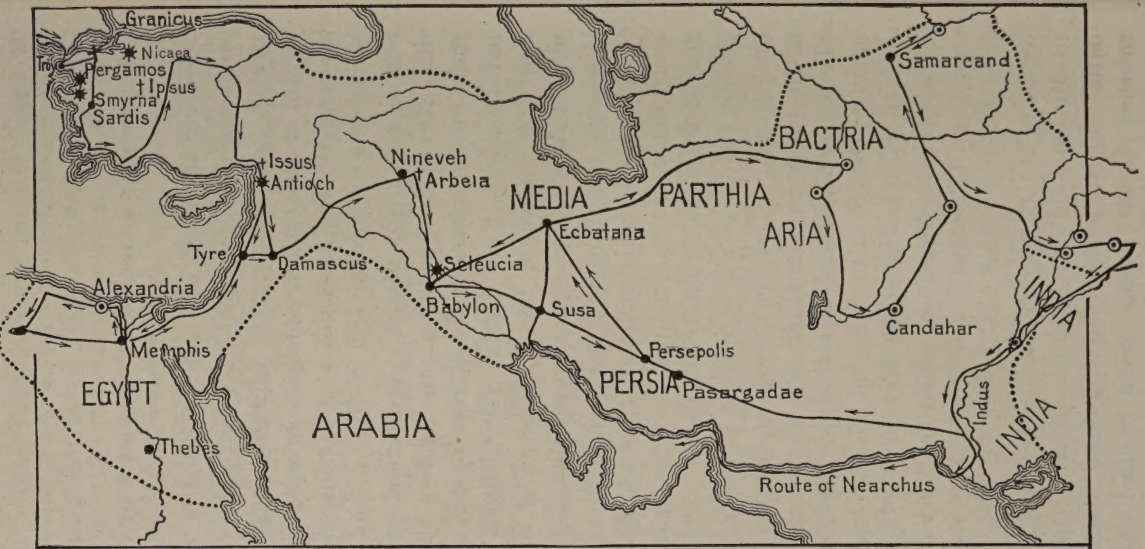
STUDY ON MAP AND NOTE.

Compare the Persian Empire with Greece and the Greek colonies in regard to amount and distribution of territory. What does the distribution of territory indicate in regard to the leading occupation in each case? Compare the population of the Greek and Persian territories in regard to civilization. What unity did the Persian possessions lack which the Greek possessed? What unity did they possess that the Greek lacked? To whom was the Persian Empire valuable? For what? What was the special value of Phœnicia?

Of Egypt? Of the Tigro-Euphrates valley? To whom were the Greek territories valuable? In case of war, who would be most interested in it on the Persian side? On the Greek side?

I. ***Account of the First Persian War.*** (Abridged from Herodotus.)

During the reign of Darius, "some of the opulent men [aristocrats] were exiled from Naxos by the people [democrats], and . . . went to Miletus," asking aid; but the Tyrant of Miletus advised them to ask it of Persia. When the request came to the ears of Darius, and he heard that Naxos was "beautiful and fertile . . . and in it was much wealth and many slaves," he decided to give the exiles aid. But this expedition sent against the Naxian democrats was unsuccessful, and the Tyrant of Miletus, who had promised King Darius rich returns from it, feared that now he would lose his power, if not his life. So "he established an equality in Miletus, in order that the Milesians might more readily join him in revolt." In other Ionian cities, also, he expelled the Tyrants, and established democracies. Sailing then for Sparta, he asked for their alliance, using words like these: "That the children of Ionians should be slaves instead of free is a great disgrace and sorrow." But the Spartans turning a deaf ear, he sailed to Athens, making the same request. Now the Athenians had already declared the Persians their enemies, because the Persian ruler at Sardis had ordered them to take Hippias again as Tyrant. When the Milesian (Aristagoras), therefore, asked for help against the Persian, the Athenians voted, in public assembly, twenty ships for the aid of the Ionians. Thus Darius became hostile to the Athenians, and, having put down the Ionian revolt, resolved to conquer them. But first he sent heralds to the various Grecian cities to demand earth and water as tokens of submission by land and sea; and the



PERSIAN, afterward the MACEDONIAN EMPIRE.

= Approximate indication of Alexander's route.
⊙ = Towns founded by Alexander.
✱ = " " " the Diadochae.
..... = Boundaries (approximate) of the empire
† = Battle-field.

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islanders and many Greeks of the continent gave what was asked; but Athens and Sparta threw the heralds, the former into a pit, the latter into a well, and told them to take their earth and water thence. So Darius sent against them an army and a navy; and with them came Hippias, the Pisistratid. He it was who advised the Persians to land at Marathon, where the ground was good for the Persian cavalry. "The Athenians . . . also sent their forces to Marathon; and ten generals led them, of whom Miltiades was the tenth. . . . But first, while the generals were yet in the city, they despatched a herald to Sparta. . . . On coming into the presence of the magistrates, he said, 'Lacedæmonians, the Athenians entreat you to assist them, and not to suffer . . . [them] to fall into bondage to barbarians.'" The Spartans, however, though willing to help Athens, "were unwilling to violate their law; for it was the ninth day of the month; and they said they could not march out" until the full of the moon.

Meanwhile the Persians had landed, and the Athenians and their allies were arrayed against them in a place sacred to Hercules; but the generals were divided about giving battle, half counselling surrender; but the war-archon had the casting vote; him, therefore, Miltiades addressed: "'If the Athenians succumb to the Medes [Persians], it has been determined what they are to suffer when delivered up to Hippias; but if the city survive, it will become the first of Grecian cities. . . . All these things . . . depend on you.' . . . Miltiades, by these words, gained over the war-archon, and . . . it was determined to engage." On the motion of Aristides, also one of the ten strategi, the other generals resigned their right of command to Miltiades alone. "The Athenians being drawn up in battle array, and the sacrifices offered being pleasing to the gods, they advanced against the barbarians in

double-quick time." The battle was long and hard-fought, but the Persians, although at least 100,000 strong, while the Athenians were but 10,000 men, were driven back to their ships; embarking, they wished "to anticipate the Athenians in reaching the city. . . . But the Athenians . . . were . . . beforehand"; so the barbarians "sailed away for Asia," and the first Persian war was ended.

STUDY ON I.

Who or what decides on what shall be done in the Persian Empire? What sort of a government will you name that of Persia? What is the aim of Persian conquest? Prove it. Who or what decides on what shall be done in the various Grecian states? What are the aims of the war on the Greek side? What is the political unit on the Greek side; that is, how much of the Greek territory and population act together in the matters of war, of peace, of alliance? What is the unit on the Persian side? What forms of government appear in the Greek cities at this time, and by whom is each supported? Instances. Why does the Tyrant of Miletus fear he will lose his power or life? How will "establishing equality" help him? What city ranks first in Greece? Proof. What next? Proof. What spirit in the Athenians makes them hostile to Persia? What party in Athens will favor Persia? What city has the most sympathy with other Greek cities? Proof. What part of the new Athenian constitution do we see tested in this war? To what does it owe its success? What good characteristic does Sparta show when Athens asks her for help? What is your opinion of it in this particular case? If Persia had conquered, who would have governed Athens? What advantage would Persia probably have gained in this event? What qualities are displayed by the Athenians in the Battle of Marathon? by the Athenian generals? Comparing Athens and Persia, why should Athens beat? Write a comparison between Persia and Hellas at 490 B.C.

II. ***Account of Interval of Preparation.*** (Abridged from Herodotus.)

From the day of Marathon to the invasion of Xerxes, the two men most prominent in Attica were Aristides

and Themistocles. The former represented the aristocratic, the latter, the democratic elements at Athens; the rivalry of their partisans so threatened the prosperity of the city, that they appealed to the ostracism, by which Aristides was sent into exile.

It was during this time that the Athenians had a surplus in the treasury, and the Ecclesia was about to vote its equal division among all the citizens; but Themistocles persuaded them instead to add two hundred ships to their navy, arguing that thus they might better prosecute the war then going on with Ægina, and also be better prepared for any new contest with Persia. He also indicated a better harbor for Athens, which might be well defended by the use of some of the extra funds.

Meanwhile, Darius had died; but his general, Mardonius, was constantly urging his son and successor, Xerxes, to lead an army against Athens, and the Pisistratids urged him no less. So his satraps gathered troops diligently for three years from all parts of the Empire, and in the tenth year from Marathon, Xerxes marched towards the Hellespont with more than 1,000,000 men of Asia and Africa. "On his arrival at Sardis, he . . . sent heralds to Greece to demand earth and water . . . but he sent neither to Athens nor Lacedæmon." The Athenians at this juncture asked the advice of Delphi, and were told that they must "inspire their minds with courage to meet misfortunes." Deeply dejected, they sent once more to the oracle, and received the answer that Zeus could not be propitiated, that the Athenians must withdraw from the forces advancing against them, but that Zeus gave a "wooden wall" as an impregnable defence, and that "divine Salamis" should cause many men to perish. Themistocles, interpreted this to mean that the Athenians

should make no defence on land, but should carry their gods, their families, and their goods to Salamis, while they themselves should retreat to the "wooden walls" of their ships and meet the Persians by sea. He further said that Salamis was called "divine" because there the Persian hosts would meet destruction. This interpretation was accepted, and it was decided to abandon Attica for the straits and the island of Salamis. (See map, p. 66.)

Themistocles also proposed, and the Ecclesia voted, to revoke all decrees of banishment or ostracism, especially that against Aristides. It was now thought best to call a general Hellenic congress, and while the king was yet at Sardis, "the Greeks who were better affected towards Greece met together [at the Isthmus] . . . and determined all existing enmities and quarrels with each other." Thus Ægina and Athens made peace; but Argos, being hostile to Sparta, took no part in the council. Ambassadors were sent even to Sicily to ask the Sicilian Greeks to join the Lacedæmonians, the Athenians, and their allies; but the Tyrant of Syracuse would only consent on condition of having the command of the war, which neither Athens nor Sparta would allow, and so they missed the help of Sicily. The Corcyræans were also asked, and promised help; and preparing their sixty ships, they drew near to the Peloponnesus, but there anchored and watched how events would turn, thinking, if the Persians won, they should get good terms, as not having opposed them; while to the Greeks they excused themselves on account of contrary winds, which, they said, delayed them.

As to the leadership by sea, "from the first there had been a talk . . . that it would be proper to trust the navy to the Athenians. But as the allies opposed, the Athenians gave way, deeming it of high importance that Greece should be saved."

It was also decided at this congress that Greece should make her first stand against Xerxes at Thermopylæ.

Meanwhile Xerxes advanced to the Hellespont, which had been bridged by the Phœnicians and Egyptians; but a storm had broken the bridges up; whereupon Xerxes had the engineers beheaded, and the Hellespont scourged with 300 lashes, while it was thus addressed: "Thy master inflicts this punishment upon thee, because thou hast injured him . . . and King Xerxes will cross over thee whether thou wilt or not." New bridges were then built and the army crossed them "under the lash": the passage occupied seven continuous days and nights. In Thrace, the army was numbered, and Herodotus tells us that the land forces alone amounted to more than 1,500,000; there were in this army Medes and Persians, armed with spears, bows, and daggers; Assyrians, with spears, daggers, and clubs knotted with iron; Scythians, with bows, daggers, and battle-axes; Arabians and Hindoos with bows and arrows; Ethiopians, painted for battle, half in red and half in white, who had arrowheads of stone. Herodotus names more than forty different nations or tribes in the army, and more than twelve on the 1200 ships of the fleet.

Provisions had been ordered long beforehand for this host; heralds had been sent along the route, and everybody "made flour and meal for many months . . . fatted cattle . . . fed land and water fowl in coops and ponds"; even then, it does not seem that the army was fed more than once a day. As Xerxes marched through Thrace and Macedonia, the tribes submitted without attempting resistance. In Macedonia he received the heralds who had been sent out to demand earth and water from the Greek cities. Many had submitted, and "against these the Greeks who had engaged in war with the barbarians

made this solemn oath: . . . 'Whatever Greeks have given themselves up to the Persian without compulsion, shall, so soon as their affairs are restored to order, . . . be compelled to pay a tithe to the god at Delphi.'"

STUDY ON II.

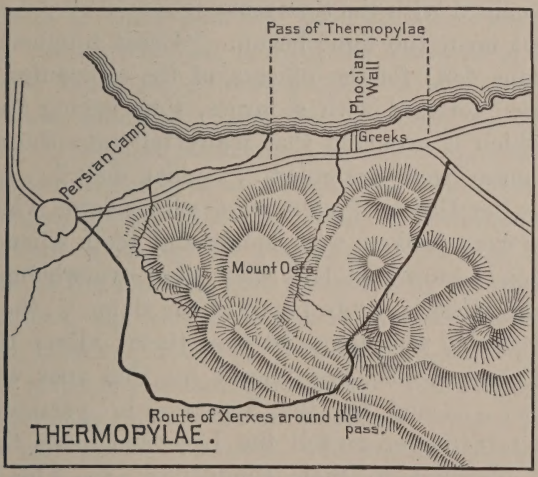
What sort of a power does Themistocles wish to make of Athens? What geographical facts favor this policy? What provision of the Clisthenean constitution appears at work in this interval? What advantage does it give the state? What new Greek organization appears during this time, and what has produced it? In order to carry any political or military measure at Athens, what is necessary? What is necessary to accomplish it in Persia? What characteristics shown by the Athenians in the various incidents of the interval? What by Themistocles? What spirit is displayed by the Tyrant of Syracuse? By the Corcyræans? The Argives? What new proof have we that Hellas is composed of independent states? What power in Greece is acknowledged to have a right to hold any individual Greek state responsible? Name two occasions in which Athens probably saves Greece during this time. How does she do it each time? How are the forces of Xerxes governed? How is his army a strong one? How weak? How does he conquer Thrace and Macedonia? What Greek city is alone able to meet the Persian fleet?

III. *Account of Second Persian War.* (Abridged from Herodotus.)

1. According to the decision of the Hellenic congress at the Isthmus, a force of Greeks was sent to await the Persians at Thermopylæ. This force consisted of 300 Spartans and about 5000 other Greeks, whom Leonidas, king of Lacedæmon, was commanding. The Spartans sent so few because a religious festival was then being held, and, moreover, it was the season of the Olympic games. Xerxes having been informed of this, asked what could be the reward for which they so earnestly contended in these games. On being answered, "An olive-wreath,"

one of his nobles standing by exclaimed, "Heavens, Mardonius, against what kind of men have you brought us to fight, who contend not for wealth but for glory!"

Arriving near Thermopylæ, Xerxes "let four days pass, constantly expecting the Greeks to take to flight. But on the fifth day, . . . being enraged," he sent men against them "to take them alive"; so many of the Persians, however, fell, that the king saw that he had "many men,



but few soldiers." Thereupon he sent his choicest warriors; these, too, were beaten back with great loss.

While the king was in doubt what next to do, a Malian Greek informed him of a mountain path around the pass. Along this way the Persians marched all night. "Morning appeared, and they were on the summit of the mountain. . . . To those of the Greeks who were at Thermopylæ, a priest, having inspected the sacrifices, first made known the death that would befall them," and shortly news came

of "the circuit the Persians were taking. . . . Upon this, the Greeks held a consultation, and . . . some departed and . . . others prepared to remain." Among the latter were Leonidas and the Spartans, who "could not honorably desert the post which they originally came to defend." Nor did Leonidas fear for Sparta, but thought by remaining to gain glory for himself and safety for her; since the Delphic oracle had already foretold that, in this war, either Sparta or her king must perish. The Thespians also remained with the Spartans.

About noon the fight began. "Great numbers of the barbarians fell; for the officers of the companies flogged their men forward with scourges, thus urging them on; from which it occurred that many fell into the sea, and many more were trampled . . . under foot." Leonidas fell, but the Greeks fought on — with swords when their javelins were broken, with hands and teeth when swords were gone — until, at last, they were overwhelmed with barbarian missiles. "In honor of the slain . . . the following inscription was engraved over them: 'Four thousand from Peloponnesus once fought on this spot with 300 myriads' . . . and for the Spartans in particular was written: 'Stranger, go tell the Lacedæmonians that here we lie, obedient to their commands.' . . . The Delphic Amphictyons are the persons who honored them with these inscriptions. . . . Thus the Greeks fought at Thermopylæ."

STUDY ON I.

What sort of unity had the Persian forces? What sort did they lack? Same of Greek forces. Which side had the best organization for war? How was the other side compensated for this lack? What new proof have we that the object of the Persian Empire was wealth? Why are men that fight for glory worse foes than those who fight for wealth? Why was Thermopylæ well chosen? Why should Xerxes expect the Spartans to flee? Explain the phrase "many men, but

few soldiers." What spirit did Leonidas show? the Spartans? To whom was a leader more necessary, the Persians or the Spartans? Two proofs. Name all the facts in this war that would prove the statement, "The Greeks honored their gods."

2. The Persians, then advancing, wasted the fields and burned the cities as they went; and the Athenians began to send away their families to the islands; the faster, because the priestess announced that the goddess Athena had left the Acropolis.

The fleets of either side had been stationed near Thermopylae, but, on receiving news of the battle there fought, the Greeks sailed for Athens, putting in at Salamis, and the Persians followed. The Grecian fleet, though furnished by Athenians, Isthmians, and Islanders, was under the command of the Spartan Eurybiades, who, after reaching Salamis, quickly called a council of commanders to decide where to engage the Persians; the council decided to retreat to the Isthmus, and there defend Peloponnesus, since Athens was now burned and Attica wasted. An Athenian, however, going to Themistocles, argued that if once the ships left Salamis, no power would keep them from dispersing. Themistocles thereupon begged Eurybiades to call another council, and therein advised the Greeks to remain in the Salaminian Straits rather than retire to the open waters near the Isthmus (see map, p. 66); he reminded them, too, of the words of the oracle concerning "divine Salamis," and finally threatened that if the allies would not remain, the Athenians would at once set sail for Italy, and there found a new Athens. Thus persuaded, the allies remained. "Day came, and at sunrise an earthquake passed over land and sea." The Greeks invoked the aid of the gods, as the Persians "drew up near, taking their stations in silence." News came now that the Persian army was advancing upon the

Isthmus, whereupon the Peloponnesians in the fleet once more called a council, still wishing the ships to retire from Salamis. Themistocles, no longer able to dissuade them, secretly sent word to the Persians to close both ends of the Salaminian Strait, and thus the Persians did, under cover of the night. "While the generals were disputing, Aristides . . . crossed over from Ægina," and called Themistocles out of council, and said, "It is right that we should strive . . . which of us shall do the greatest service to our country. . . . We are on all sides surrounded by the enemy. Go in, therefore, and acquaint them with this." Themistocles replied, "You . . . have brought good news. . . . Know, then, that this . . . proceeds from me. For, since the Greeks would not willingly come to an engagement, it was necessary to force them against their will. But do you . . . announce it to them yourself; for if I tell them, I shall appear to speak from my own invention." Aristides then entered the council, and told them that they were surrounded by the enemy, and must prepare to fight. Themistocles also spoke with rousing eloquence. The poet Æschylus thus describes the battle, which ended in the victory of the Greeks:—

"When now the Day, driving white steeds, filled the wide earth with glory, a shout from the Greeks rang forth, greeted Echo like a song, and Echo answered from the island-rock, inspiring. Then terror fell on the Persian ships and tents; . . . not for flight were the Greeks chanting their solemn pæans, but for proud and daring battle. The clanging trumpet fired their line; instant at the word they smote the roaring brine with dashing oars. . . . Then we heard the mighty shout: 'On, Sons of the Greeks, free your land, your children, and your wives; the temples of the gods and the tombs of your fathers! To-day decides for all.'

". . . Then ship dashed brazen prow at ship. . . . At first, indeed, the strong stream of the Persian fleet withstood the

onset; but we were massed within the strait, while they, awkwardly crowding, struck each other with their brazen beaks; . . . but the Greeks were skilfully smiting them round about on every side. . . . The shores and rugged rocks were lined with dead. . . . Never fell in a single day so many men."

STUDY ON 2.

Why are the Athenians in greater haste to leave Athens because the goddess has left? What reason is there to think that the Greeks will disperse if once they leave Salamis? What geographical advantage in Salamis? What three different kinds of argument does Themistocles employ to keep the Greeks at Salamis? What spirit is shown by Sparta at this time? Themistocles? Aristides? How do you know which of these men has the greater character for honesty? Who is the real commander at Salamis? What makes him so? What is the point of his sending word to the Persians to close the straits? What does the event of Salamis prove in regard to the policy of Themistocles from 490 to 480?

3. After Salamis, the Greeks divide the booty, dedicating the first fruits of their victory to Delphi. Xerxes hastily returns to Persia, leaving picked forces with Mardonius, with which to "reduce Greece to slavery." After wintering in Thessaly, Mardonius marched into Greece. Before starting, he sent ambassadors to the Athenians, hoping to make them his allies, and promising them forgiveness, the restoration of their lands, and the rebuilding of their temples, if they would but be friendly to the Great King. Sparta, fearing lest Athens might yield, also sent her an embassy, promising aid in case of war. To the Persian messenger, the Athenians replied, "We will defend ourselves in such manner as we are able. But do not attempt to persuade us to come to terms with the barbarians, for we will not be persuaded. Go, then, and tell Mardonius that . . . so long as the sun shall continue in the same course as now, we will never make terms with Xerxes, but

will go out to oppose him, trusting in the gods, who fight for us." To the Spartans they answered, "There is not so much gold anywhere in the world, nor a country so preëminent in beauty and fertility as to persuade us to side with Persia in enslaving Greece. For there are many and powerful considerations that forbid us to do so, even if we were inclined. First and chief, we must avenge to the uttermost the images and dwellings of the gods now burned and laid in ruins. . . . Secondly, the Grecian race being of the same blood, and of the same language, and having the temples and sacrifices of the gods in common . . . for the Athenians to betray these would not be well. Know, therefore . . . that so long as one Athenian is left alive, we will never make terms with Xerxes."

Mardonius, receiving this answer, advanced towards Athens. On reaching Thebes, the Thebans advised him not to fight the Greeks, but to "send money to the chief men in each city," and thus "split Greece into parties, and . . . subdue those not on your side." Mardonius, however, did not take this advice, but marched on and met the Greeks in battle at Platæa. In this battle the Spartans held one wing, while the Arcadians and the Athenians each claimed the honor of leading the other; the Arcadians because they had always had it, the Athenians because of their deeds, especially at Marathon. But the Athenians left it to the Lacedæmonians, saying, "'It is not becoming on such an occasion as this to contend about position. . . . Command us as ready to obey.' . . . And the whole army of Lacedæmonians shouted out that the Athenians were more worthy to lead the wing than the Arcadians." Sacrifices having been offered by either army, the battle began. In this fight Mardonius fell, and the Greek victory was complete. A tenth of the rich spoils was given to Delphi. Thus the army of Xerxes

was finally overthrown, and on the same day his fleet was beaten by Greek ships at Mycale. These two battles effectively broke the strength of the Persian.

STUDY ON 3.

How does Mardonius try to conquer Athens? What makes him naturally suppose this plan would succeed? What three feelings are shown by the Athenians? What do they name as the bonds of Hellenic union? Who puts Greece in the greater danger, the Thebans or Mardonius? Why? What reason have the Thebans to give the advice they do? In the Battle of Platæa, what spirit is shown by the Athenians? What proofs have we that war is a religious act among the Greeks?

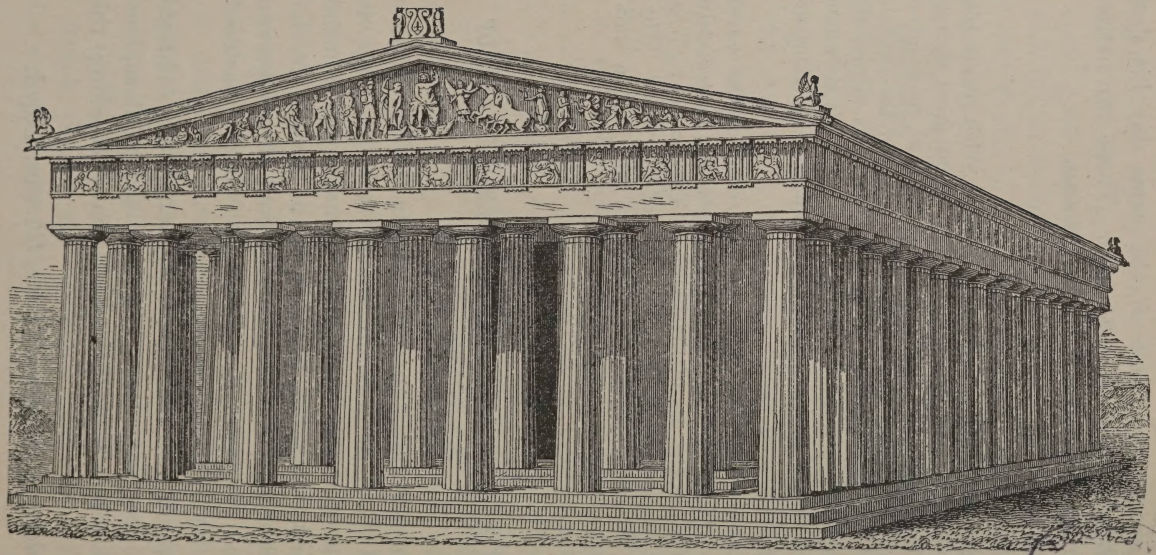
In General. — In what cases in the Persian wars does the Greek action depend on single men? How are these men able to accomplish their will? What is the use of the Battle of Thermopylæ? What city of Greece deserves the lead at the close of the wars? Why? What results of Greek organization appear in the Persian wars? (*a*) at Thermopylæ? (*b*) at Salamis?

D. STUDY ON THE ATHENIAN LEADERSHIP (AGE OF PERICLES), 479–431.

Chief contemporary sources: Herodotus, Thucydides; the plays of Euripides, Aristophanes, and the other literary remains of the period; the monuments and remains of Athens, — notably the Parthenon, the temple erected on the Acropolis in honor of Athene, and the fragments of Parthenon sculpture known as the "Elgin marbles," and now in the British Museum.

Other original sources: Plutarch, Xenophon, Aristotle, Plato, and the extant writings of the philosophers, orators, and sophists of the generation succeeding this age.

Chief modern authorities: Grote, Curtius, Lloyd.



THE PARTHENON, OR TEMPLE OF ATHENA.

Built for the Athenians on their Acropolis by Phidias, under the direction of Pericles; made of marble from Pentelicon; nearly 250 feet in length and about 100 feet in breadth.

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1. ***Summary of Principal Events.*** (Quotations from Thucydides unless otherwise indicated.)

479 TO 478.

Battles of Platæa and Mycale; after Platæa, Aristides proposed a general Hellenic confederacy against the Persians; to this the Greeks consented. After Mycale, the Samians, Chians, and Lesbians were admitted into this confederacy, and the allied Greeks sailed for the Hellespont; all save the Peloponnesians . . . who decided to sail away home. Under the lead of the Athenians, the allies recovered Lesbos. — State

SCULPTURE FROM THE PARTHENON FRIEZE.

offices were opened to all classes of Athenian citizens. — The Athenians "set to work rebuilding the city and the walls. . . . The Lacedæmonians would rather themselves have seen neither the Athenians nor any one else protected by a wall; and their allies dreaded not only the Athenian navy, . . . but also the spirit which had animated them in the Persian war. So the Lacedæmonians asked them not to restore their walls." But the Athenians, "men, women and children," urged on and advised by Themistocles, completed them, before the Spartans could prevent. The

spoils of Mycale were devoted to adorning public gardens and porticoes.

477 TO 467.

The Hellenic allies under the lead of the Spartan king, Pausanias, sailed for Byzantium, which they recovered from the Persians. But Pausanias had already begun to be despotic, and "the allies were offended . . . and had recourse to . . . the Athenians, begging them to be their leaders. . . . Thus the Athenians obtained the leadership. They immediately fixed which of the cities should supply money and which . . . ships for the war against the Barbarian." Aristides, then commander of the Athenian fleet, was chosen by desire of the allies to determine the amount and manner of this tribute for each. "Then was first instituted at Athens the office of Hellenic Treasurers, who received the tribute. . . . The island of Delos [sacred to Apollo] was their treasury, and the meetings of the allies were held in the temple there. The allies were at first independent, and deliberated in a common assembly under the leadership of Athens."

Cimon, son of Miltiades, then took command of the allied fleet, and freed the northern coast of the Ægæan from the Barbarian.

The treasury was transferred to Athens, and many of the allies began to pay in money instead of in men and ships.

The island of Scyros, with its fine harbor, was rid of pirates and settled by Athenians.

467 TO 461.

The Naxian allies revolted, and the Athenians "made war against them. . . . This was the first of the allied cities which was subjugated contrary to the agreement." About the same time, the Thasian allies revolted, quarreling with Athens concerning their rights to a market and some mines near by. Athens

subduing them, compelled them to pull down their walls, deliver up their ships, pay tribute, surrender their claims to the mine and the market. — Pericles carried the measure of the "Theoricon," by which every Athenian citizen might obtain from the public treasury, now well-filled by the allies, the money necessary to attend the theatre. The citizens now also began to receive pay for serving in the army and in the courts. — The Helots, aided by the Messenians, revolted against the Spartans.

461 TO 450.

The Spartans, hard pressed, called to their aid the Athenians, who sent them a force under Cimon; but after its arrival, the Lacedæmonians, "fearing the boldness and the progressive spirit of the Athenians, and moreover considering that they were of a different race from themselves, dismissed them alone of all the allies." The Athenians therefore broke their alliance with Sparta, and ostracizing Cimon, who had persuaded them to send her aid, followed rather the lead of Pericles, joined themselves to the enemies of Sparta abroad, and reduced the power of the Areopagus at home.

458 TO 456.

The Phocians attacked towns in Doris and took control of the Delphic oracle; the Spartans interfering, restored the Doric towns and Delphi to their previous possessors, strengthened the Oligarchs of Thebes and the neighboring towns, and occupying the fortress of Tanagra, threatened Athens. At their departure, the Athenians at once restored the democrats of the Bœotian towns to power. Soon after, the Æginetans came to terms with the Athenians, "dismantling their walls, surrendering their ships, and agreeing to pay tribute."

The Messenians and Helots were conquered by Sparta; the Messenians, banished from Peloponnesus, were settled by the Athenians in one of their own towns.

450 TO 435. Five years' truce between Athens and Sparta.— Pericles proposed a Pan-Hellenic convention "to consult about rebuilding the Grecian temples which the barbarians had burnt, and about providing those sacrifices which had been vowed, during the Persian war, for the preservation of Greece, and likewise to enter into such measures as might secure navigation and maintain the peace. . . . It took no effect, however, nor did the cities send their deputies; the reason of which is said to be the opposition of the Lacedæmonians." — About this time new offices were established at Athens, for protecting streets and markets, preserving just standards of weight and measure, and overseeing the storing and sale of grain.

It is reported that the Persians now made peace with the Athenians, promising the independence of the Asiatic Greeks, and agreeing that no Persian ship should appear in the Ægæan or the Bosphorus. — The exiled Theban Oligarchs [aristocrats] fought and defeated the Athenians at Coronea. —Thirty years' peace was agreed upon between Sparta and Athens.

Pericles thoroughly organized the citizen-jury assemblies, and obtained that those who served upon them should be paid by the city from the treasury, now richly supplied by the confederacy.

"Now war broke out between the Samians and Milesians . . .; and the Milesians being worsted . . . went to the Athenians, . . . some private individuals from Samos itself taking part with them, from a wish to effect a revolution. . . . The Athenians therefore sailed to Samos [Pericles commanding] . . . and established a democracy." The exiled Oligarchs, then hiring troops, returned and re-established their power; but the Athenians, again investing Samos, entirely reduced it, compelling it to "dis-

mantle its wall, deliver up its ships, and pay the cost of the war."

STUDY ON I.

Why were Sestos and Byzantium important to gain? How and when had the Greeks learned this? To which Greek state were they the most important, and why? What was the character of Aristides among the allies? Prove it.

Part of this period is called that of the Athenian leadership, and part that of the Athenian empire; when and why will you apply each term? Why was it necessary for every member of the Confederacy of Delos to be held to that union by Athens? What difference between this and former Hellenic unions? What new bond of union in it? How did Athens obtain leadership? How empire? How did she use her imperial power? Her imperial wealth? What seems to have been the chief occupation of the Athenians? Prove it. What policy adopted by the allies weakened themselves and strengthened Athens? Do you consider the Confederacy of Delos a failure or a success? To whom or what do you attribute this? What party ruled in Athens? What proof of this? How could its leader carry its measures? What measures of this period were characteristic of the ruling party? What inconsistency between the rule of Athens at home and abroad?

What seems to have been the state of affairs everywhere within the cities at this time? What is the attitude of Athens toward these affairs? of Sparta? What is the general relation of the Greek states to each other? to Athens? Where alone do we find a sentiment of Panhellenism? When does this appear?

2. *Summary of Events from* 435 *to* 431.

The affair of Corcyra and declaration of the Peloponnesian war. — These things occurred as follows: In the city of Epidamnus, a colony of Corcyra, herself colonized from Corinth, the aristocrats were driven out by the democrats; the exiles "went over to the barbarians, and, uniting with them, plundered the remaining inhabitants.... These, finding themselves hard-pressed, sent an embassy to

the mother-city, Corcyra, begging the Corcyræans not to leave them to their fate. . . . But the Corcyræans would not listen." The Epidamnians then asked at Delphi if they should send for aid to the Corinthians as being their first founders, and "the god answered that they should. . . . The Corinthians took up their cause, partly . . . because they hated the Corcyræans, who were their own colony, but slighted them and often boasted that they were far superior to the Corinthians by land and sea. Irritated by these causes of offence, the Corinthians were too happy to assist the Epidamnians. . . . Great was the rage of the Corcyræans when they found . . . that the colony had been given up to the Corinthians. They at once set sail . . . and bade the Epidamnians receive the exiled Oligarchs, who had . . . implored the Corcyræans to restore them, appealing to the tie of kindred, and pointing to the sepulchres of their common ancestors. . . . But the Epidamnians would not listen. . . . Whereupon the Corcyræans attacked them." When the Corinthians heard of this, they set sail to help the Epidamnian democrats; but were badly defeated by the Corcyræans, who then "sailed about plundering the Corinthian allies." For two years the Corinthians took the utmost pains to collect a great fleet; "and the Corcyræans, in alarm . . . determined to go to Athens . . . and get what help they could." The Athenians, having "no mind to let Corcyra and her navy fall into the hands of the Corinthians," consented to the alliance, and Corinth was again defeated by the help of the Athenians. The Corinthians, irritated by this and other events, now called for an assembly of the allies at Sparta, and war was declared by the Peloponnesians against the Athenians, unless the latter would restore independence to the allies; on the motion of Pericles, it was answered that they would do this if the Spartans would allow their subject states

the government each desired. Pericles also asked that arbitration, instead of war, should settle their difficulties. As the Lacedæmonians made no reply, both parties prepared for war.

At the opening of this war, the chief allies of the

MOSAIC PATTERN.

From the floor of the temple of Zeus at Olympia. The outside border is a variation of the "Greek Fret," and the inside border a modification of the favorite conventionalized honey-suckle; the central design represents a Triton blowing his "wreathed horn."

Athenians were Islanders and Greeks of the Thracian and Asiatic coasts; with the Spartans stood most of the Peloponnesians, and the states north of the Corinthian Gulf.

STUDY ON 2.

Why did Athens not wish Corinth to have Corcyra? What motives appeared in the conduct of each Greek state from 435 B.C. onward? What spirit? What seems to have been the general complaint of the Athenian leadership? of the Spartan? What state showed most *civilization* in the declaration of war? What general geographical difference between the Athenian and the Spartan group of states at the close of this period? What reason can you give for this difference? What geographical advantage has each group? Name the successive steps by which the Peloponnesian War was brought on. What strikes you as its cause? If the affair of Corcyra had not occurred, would war have followed? Sustain your opinion.

3. *List of Famous Greeks living* 479–338 B.C.

Those marked with a * belong to the age of Pericles, those with a † to the age of the Peloponnesian War, those with a ‡ to that of the Persian War, and those unmarked to period 400–338.

Name.	*Birth, Circumstance, and Training.*	*Cause of Fame.*
Æschylus,*‡	Athenian citizen, . . .	Author of sixty or more tragedies founded on Greek myths, except the "Persians," which tells the story of the battle of Salamis. Introduces dialogue and action into dramatic writing.
Æschines,	Athenian citizen; actor, soldier, lawyer's clerk.	Father of extemporary oratory amongst the Greeks; party opponent of Demosthenes before Ecclesia.
Anaxagoras,*	Asia Minor; citizen of Ionian Greek city.	Mathematician and astronomer; asserts mind to be the originating cause of the universe; philosopher.
Aristides,*‡	Athenian citizen of noble family.	Party leader; general and naval commander. (See "Summaries of Events.")

Name.	*Birth, Circumstance, and Training.*	*Cause of Fame.*
Aristophanes,†	Athenian citizen. . . .	Author of more than forty comedies, satirizing political and military events, the people and magistrates of Athens, Socrates and the Sophists,[1] Euripides and other contemporaries.
Aristotle,	Citizen of Stagira, a Greek colony in Macedonia; pupil of Plato.	Tutor of Alexander the Great, afterward public teacher at Athens; writes more than four hundred works on politics, rhetoric, and literature, morals, natural history; philosopher.
Demosthenes,	Citizen of Athens; studied with fine orators.	Speeches before Ecclesia, especially the "Philippics" directed against Philip of Macedon, whose most dangerous enemy was Demosthenes.
Euripides,*	Athenian citizen; finely educated; special athletic training.	Author of seventy-five tragedies, founded on Greek myths and stories, but often adapted to contemporary political circumstances.
Epaminondas,†	Theban citizen of fine family, educated in military tactics, gymnastics, philosophy, literature.	Founder of Theban leadership. (See "Summary of Events.")
Gorgias,†	Sicilian-Greek citizen of noble birth; trained by noted philosophers.	Sophist at Athens; speculator in theology; philosopher; still more famous as a rhetorician.

[1] This name was given at Athens to men who taught for pay; they professed to prepare young men, as Isocrates said, "to think, speak, and act" so as to become influential and typical Athenians.

Name.	*Birth, Circumstance, and Training.*	*Cause of Fame.*
Herodotus,*‡	Greek citizen of Asia Minor; travelled through Egypt, Phœnicia, Palestine, Tigro-Euphrates valley(?), along the Ægæan and Black Sea coasts.	Historian of the conflicts of the Greeks and Persians, embodying in his account many valuable observations on the manners, customs, institutions, beliefs, and ideas of the world of his own day.
Hippocrates,	Greek citizen of Cos; studied medicine and philosophy at Cos; travelled widely; physician and teacher at Athens.	The first to discard superstition and base medical practice on observed facts; wrote on medicine and surgery.
Isocrates,	Rich Athenian citizen; trained in music, gymnastics, literature; pupil of Gorgias. (See p. 97.)	Sophist; pupil of Gorgias; essayist and orator.
Cimon,*‡	Athenian citizen of noble birth.	Party leader at Athens; naval commander and general. (See "Summaries of Events.")
Myron,*‡	Bœotian; studied with an Argive master-sculptor.	Bronze statues of gods and Olympian victors.

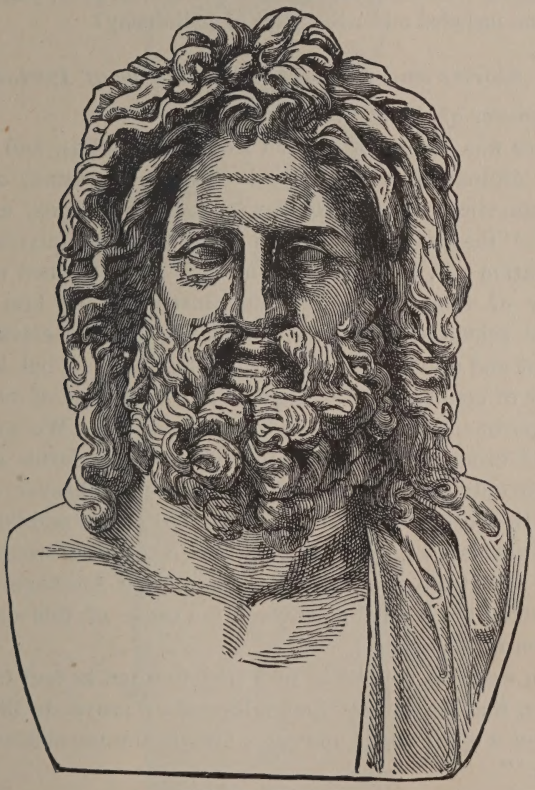
Name.	*Birth, Circumstance, and Training.*	*Cause of Fame.*
Pericles,*	Athenian citizen of noble birth; trained in philosophy, oratory, literature, gymnastics, music.	Party leader and orator at Athens; general and admiral. (See "Summaries of Events.")
Phidias,*	Athenian citizen; studied with artists and sculptors.	Designs for the Parthenon and the temple of Olympian Zeus at Olympia; statues of Athena and Zeus, and the "Elgin marbles."
Pindar,*‡	Theban citizen of noble family; educated in music and poetry.	Odes in praise of victors in the games; fragments of many other lyric poems. Counted the foremost lyric poet of Greece.
Plato,†	Citizen of Athens; pupil of Socrates; educated in gymnastics, poetry, music.	"Dialogues" upon subjects of mental, moral, and social philosophy; philosopher.
Polycletus,†	Citizen of Sicyon; pupil of Phidias.	Statues, mostly of athletes.
Polygnotus,†	Thasian; of a family of artists, who instructed and trained him; adopted citizen of Athens.	Interior painted decorations of temple of Theseus at Athens, and temple at Delphi; chief artist of the famous "Painted Porch" at Athens; chose his subjects from Greek myths.
Praxiteles,	Athenian. . . .	Statue of Hermes; portrait-statues of contemporaries; his "Marble Faun" is preserved in copies.

Name.	*Birth, Circumstance, and Training.*	*Cause of Fame.*
Simonides,*‡	Citizen of Ceos, of good family; trained in music and poetry.	Lyric poet; famous poems on subjects connected with Persian wars.
Socrates,*†	Athenian citizen; son of a sculptor; studied sculpture.	Dialogues with Athenian citizens upon subjects of mental, moral, and social philosophy, touching often upon theology.
Scopas,	Parian; of a family of artists; worked in Athens.	Engaged with three other Attic masters on the Mausoleum;[1] supposed sculptor of the famous group of Niobe and her children.
Sophocles,*	Athenian citizen, of good family; trained in music, gymnastics, literature.	Author of about seventy tragedies, founded upon Greek myths and stories, with suspected references to contemporary events.
Themistocles,*‡	Athenian citizen of good family; trained in gymnastics, oratory, music, poetry.	Party leader and orator at Athens; naval commander. (See "Summaries of Events.")
Thucydides,†	Athenian citizen of good family. . . .	Historian of Peloponnesian war.
Xenophon,	Athenian citizen; pupil of Socrates; soldier of fortune.	Historian and general of the "Retreat of the Ten Thousand";[2] historian of contemporary and other Greek events.

[1] The monument raised by Artemisia, queen of Caria, to her husband *Mausolus.* [2] The retreat of ten thousand Greeks employed by Cyrus the Younger, from near Babylon to the coasts of Asia Minor; it was a march of nearly 1500 miles, through a hostile and unknown country (401–400).

STUDY ON 3 AND ON PICTURES.

What seems to be the centre of Greek greatness during this time? What kinds of greatness centred there? What reason have we for calling Greek literature — dramatic, historical, and oratorical — original? Illustrate from each kind. Name three things that seem good



ZEUS OF OTRICOLE.

Late Greek work; possibly after Phidean Zeus.

to you about the Parthenon (p. 88); the Parthenon frieze (p. 89); the Olympic Mosaic (p. 95); the head of Zeus (p. 101); the Venus of Melos (p. 103).

Why should Demosthenes be politically dangerous to Philip?

What are evident ideals of this period? What gives material and impulse to most of the great men of this time? Illustrate from sculpture, architecture, literature, politics. What relation do you note between training and the "cause of fame"? To what class do these men mostly belong? What do you know of free speech in the Athens of this period? Looking over this list and that on p. 51, what studies do you find included under the name of philosophy?

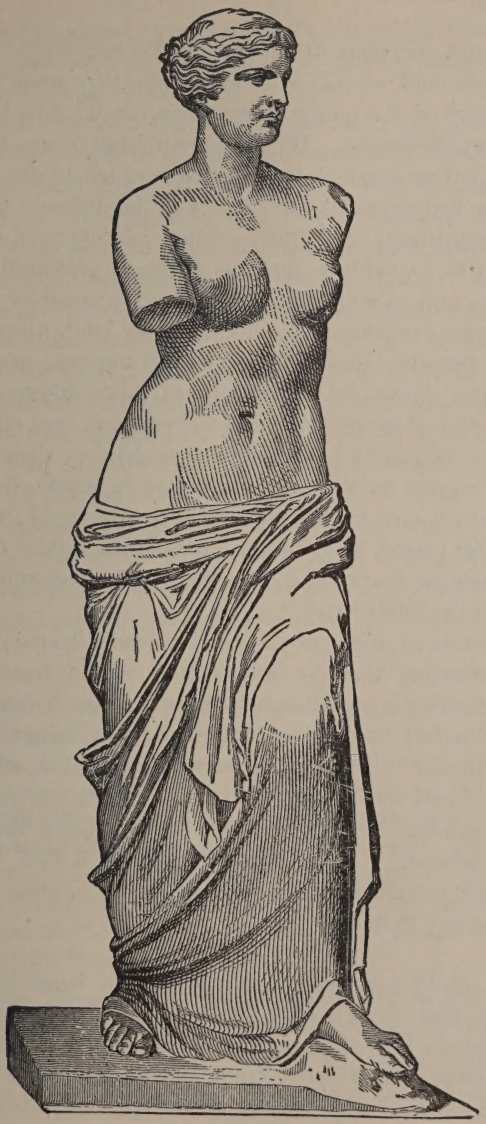
4. *Stories and Extracts Illustrative of Period.*

a. Character of Pericles. (Plutarch.)

Pericles was of one of the old Eupatrid families, and trained like the ordinary free Athenian, in music, literature, oratory, and gymnastics. Anaxagoras was then in Athens, and this man was "the first who clearly proved that the universe owed its formation . . . to a pure . . . mind. . . . Charmed with the company of this philosopher, and instructed by him in the sublimest sciences, Pericles acquired not only an elevation of sentiment and a loftiness and purity of style, . . . but likewise a gravity of countenance . . . a firm and even tone of voice, an easy deportment, and a decency of dress. . . . We are told, there was brought to Pericles from one of his farms a ram's head with only one horn; and Lampo, the soothsayer, observing that the horn grew strong and firm out of the middle of the forehead, declared that the two parties in the state would unite . . . and invest the power" in Pericles; "but Anaxagoras having dissected the head," discovered the cause of this defect in some internal deformity.

"Such was the solicitude of Pericles, when he had to speak in public, that he always first addressed a prayer to the gods, 'That not a word might unawares escape him unsuitable to the occasion.'"

"As Cimon was his superior in point of fortune, which he employed in relieving the poor Athenians, in providing food for the needy, and clothing the aged, and, besides this, levelling his fences with the ground, that all might be at liberty to gather his fruit, Pericles had recourse to . . . dividing the public treasure . . . by supplying the people with money for theatrical



STATUE OF APHRODITE.

The so-called Venus of Melos (Milo); made in fifth century B.C.; attributed to a pupil of Phidias.

diversions and for their attendance in the courts. . . . As for the mechanics and meaner sort of people, they went not without their share of the public money, nor yet did they have it to support them in idleness. By the constructing of great edifices, they had equal pretensions to be considered out of the treasury . . . with the mariners and soldiers. For the different materials, such as stone, brass, ivory, gold, ebony, and cypress, furnished employment to carpenters, masons, brasiers, goldsmiths, painters, turners, and other artificers; the conveyance of them by sea employed merchants and sailors, and by land, wheelwrights, wagoners, carriers, rope-makers, leather-cutters, pavers, and iron-founders. Thus, by the exercise of these different trades, plenty was spread among persons of every rank and condition."

"Pericles exerted all his interest to have a decree made, appointing a prize for the best performer in music, during the *Panathenœa*;[1] and as he was himself appointed judge and distributor of prizes, he gave the contending artists directions in what manner to proceed, whether their performance was vocal, or on the lute or lyre."

"The orators of the opposite party raised a clamour against Pericles, asserting that he wasted the public treasure, and brought the revenue to nothing. Pericles, in his defence, asked the people in full assembly, 'Whether they thought he had spent too much?' Upon their answering in the affirmative, 'Then be it,' said he, 'charged to my account, not yours; but let the new edifices be inscribed with my name, not that of the people of Athens.'" Whereupon "they cried out, 'That he might spend as much as he pleased of the public treasure, without sparing it in the least.'"

* * * * * * *

"Money could not bribe him; he was so much above the desire of it, that though he added greatly to the opulence of the state, which he found not inconsiderable, and though his power exceeded that of many kings and tyrants, some of whom have bequeathed to their posterity the sovereignty they had

[1] The Athenian festival in honor of Athena.

obtained, yet he added not one *drachma*[1] to his paternal estate." His family, indeed, "complained of a pittance daily measured out with scrupulous economy."

In the early part of the Lacedæmonian War, Pericles was opposed to the people at Athens, but remained firm "notwithstanding the importunity of his friends and the threats and accusations of his enemies, and notwithstanding the many scoffs and songs sung to vilify his character as a general."

When about to set sail on a naval expedition, "there happened an eclipse of the sun. This sudden darkness was looked upon as an unfavorable omen, and threw the crews into the greatest consternation. Pericles, observing that the pilot was much astonished and perplexed, took his cloak, and having covered his eyes with it, asked him, 'If he found anything terrible in that, or considered it as a bad presage?' Upon his answering in the negative, he said, 'Where is the difference then between this and the other, except that something bigger than my cloak causes the eclipse?'" When dying, Pericles said that the greatest and most honorable part of his character was that no Athenian, through his means, ever put on mourning.

STUDY ON *a*.

Make a list of the qualities and characteristics of Pericles How many of these helped him attain and keep his power in Athens? How did each do this? Which of these were virtues? How else did he gain and keep power? Did he use any means of which you disapprove? Why do you disapprove? What do we learn of the state of religious belief in Athens from these anecdotes? What was the attitude of Pericles toward religion? of Anaxagoras? What do they teach us of the Athenian people? In what ways did Pericles improve the condition of the common people? Of what use was this to Athens? To the world?

b. From the Funeral Speech of Pericles over the First Dead in the Peloponnesian War. (Thucydides, Jowett's translation.)

"But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized;

[1] About 18 cents.

and when a citizen is in anyway distinguished, he is preferred to the public service, not as a matter of privilege, but as a reward of merit. . . . And we have not forgotten to provide for our weary spirits many relaxations from toil; we have our regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city, the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as of our own. . . .

"And in the matter of education, whereas our adversaries from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. . . .

"If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers?

"We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless but as a useless character. . . .

"To sum up: I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. . . .

"I would have you day by day fix your eyes upon the greatness of Athens, until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew

their duty and had the courage to do it, who in the hour of conflict had the fear of dishonor always present to them. . . .

"For the whole earth is a sepulchre of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone but in the hearts of men. Make them your examples, and, esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war. . . ."

STUDY ON *b*.

Describe the Athenian ideal of character as shown in the "Speech of Pericles." With whom does he contrast Athens in the matter of education? In what particulars do you think the general American ideal of life agrees with the Athenian? Disagrees? On the whole, which ideal do you think preferable? What does Pericles mean by saying that "the whole earth is a sepulchre of famous men"? How is it illustrated by Greek history?

c. The Defence and Death of Socrates.

Xenophon tells us that Socrates, the Athenian philosopher, was condemned to death on the following indictment: —

"Socrates offends against the laws in not paying respect to those gods whom the city respects, and introducing other new deities; he also offends against the laws in corrupting the youth."

When brought before his accusers he defended himself as follows (Plato, Jowett's translation): —

"Let the event be as God wills; in obedience to the law I make my defense. . . .

"Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong, — acting the part of a good man or a bad. . . .

"If you say to me, Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that you are not to enquire and speculate in this way any more, and that if you are caught doing this again you shall die, — if this were the condition on which you let me go, I should reply: Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practise and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him, saying: O my friend, why do you who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? . . .

"I tell you that virtue is not given by money, but that from virtue come money and every good of man, public as well as private. This is my teaching; and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. . . .

"I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me. . . ."

Then followed the voting for and against the condemnation of Socrates, and by a very small majority he was condemned to death. After this Socrates still continued; ". . . Now I depart hence, condemned by you to suffer the penalty of death, and my accusers, too, go their ways condemned by truth to suffer the penalty of villainy and wrong: and I must abide by my reward — let them abide by theirs. . . .

"We shall see that there is great reason to hope that death is a good, for one of two things: either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. . . .

"Wherefore, O judges, be of good cheer about death, and know this of a truth — that no evil can happen to a good man,

either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. . . .

"The hour of departure has arrived, and we go our ways — I to die, you to live. Which is better, God only knows. . . ."

Socrates was then taken to prison, whither his disciples often came. On the morning of their last meeting, Socrates is said to have spoken thus: "'I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil. . . .

"'Then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere; and this is surely the light of truth. For no impure thing is allowed to approach the pure. . . . But then, O my friends,' he said, 'if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit, not only of their body, but of their own evil together with their souls. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. . . . Wherefore, . . . what ought we not to do in order to obtain virtue and wisdom in life? Fair is the prize and the hope great.' . . . Soon the jailer entered . . . and handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, as his manner was, took the cup and said: 'What do you say about making the libation out of this cup to any god? May I or not?' The man answered: 'We only prepare, Socrates, just so much as we deem enough.' 'I understand,' he said, 'yet I may and must pray to the gods to prosper my journey from this to that

other world. May this then, which is my prayer, be granted to me.'

"Then holding the cup to his lips, quite readily and cheerfully he drank off the poison."

STUDY ON *c*.

What qualities of character did Socrates show in his defence? What were his religious beliefs? How far were they like ours? How far different? Why was the religious belief of a man a matter of political importance in a Greek state? What was Socrates' ideal of life? What proof can you give that Socrates had a large Athenian following? What qualities of character did Socrates show in his death?

d. Quotations from the Tragedians.

"The lips of Zeus know not to speak a lying speech,
But will perform each single word." — *Æschylus.*

"Nor did I deem thy edicts strong enough
That thou, a mortal man, should'st overpass
The unwritten laws of God that know not change."
— *Sophocles.*

"Let those who live do right ere death descendeth;
The dead are dust; mere nought to nothing tendeth."
* * * * * * *

"For mere high birth I have small meed of praise;
The good man in my sight is nobly born."
* * * * * * *

"For men of courage and of virtuous soul,
Though born of slaves, are far above vain titles."
* * * * * * *

"There are three virtues to observe, my son:
Honour the gods, the parents that begot you,
The laws of Hellas. Follow these,
And you will win the fairest crown of honour."
* * * * * * *

"For when the rabble is strong and falling into rage, it is as hard to quell as a fierce fire. But if one quietly yield, watching well his chance, perhaps it may spend the fury of its blasts and give you your own way as much as you please. For pity and passion are alike inherent in the masses, giving excellent advantage to one who carefully watches his opportunity."

* * * * * * *

"The populace is a terrible thing when it has evil leaders; but when it has good ones, it always deliberates well."

* * * * * * *

"God rules as he wills the events that happen to mortals."

* * * * * * *

"I think not that any of the gods is bad."

* * * * * * *

"This is more noble, my son, to honour equality, which ever links friends with friends and states with states and allies with allies; for equality is sanctioned by law among men."

* * * * * * *

"Why dost thou honor so unboundedly that prosperous injustice, royalty, and think so highly of her?"

* * * * * * *

"All the life of man is full of pain, nor is there any respite from our toil; but whatever state there may be better than this is hid in shrouding clouds of darkness. Fond, indeed, we seem of this glittering earthly life through want of trial of any other and through want of proof of what there is beneath the ground."

* * * * * * *

"Confidence is seated in my soul that the man who reveres the gods will fare prosperously."

* * * * * * *

"His state is easiest whose wife is settled in his house, a cipher. . . . A wise woman I detest; may there not be in my house, at least, a woman more highly gifted with mind than women ought to be."

* * * * * * *

"Silence and modesty are best for a woman, remaining quietly within." — *Euripides.*

e. *From the Comedies of Aristophanes.* (Frere's translation.)

"*Demus* [the personified Athenian people]. Why, sure, you don't believe in the gods.

Nicias. I do.

Dem. But what's your argument? Where's your proof?

Nic. Because I feel they persecute and hate me; in spite of everything I try to please 'em.

Dem. Well, well. That's true; you're right enough in that. . . ."

In the following extract Aristophanes personifies the Athenian *Ecclesia:* —

"He's a man in years.
A kind of a bean-fed, husky, testy character,
Choleric and brutal at times, and partly deaf."

In this same play, the "*Knights*," the following conversation occurs between a sausage-seller and a leading demagogue: —

"*S.S.* Are there any means of making a great man
Of a sausage-selling fellow such as I?

Dem. The very means you have must make you so.
Low breeding, vulgar birth, and impudence, —
These, these must make ye what ye're meant to be.
Tell me truly: are ye allied
To the families of the gentry?

S.S. Naugh, not I;
I'm come from a common, ordinary kindred,
Of the lower order.

Dem. What a happiness!
What a footing will it give ye! What a ground-work
For confidence and favor at your outset!

S.S. But bless ye! Only consider my education!
I can but barely read, — in a kind of a way.

Dem. That makes against ye! — The only thing against ye, —
The being able to read in any way."

STUDY ON *d* AND *e*.

What do the extracts from Euripides and Aristophanes show of the political faults of Athens? Illustrate from the Athenian history. What political virtues do they refer to? What three religious tendencies appear in these extracts and in the account of Socrates? What do these extracts tell us of social life?

In General. — Why is the Age of Pericles thought so great? Why should not such an age have come to Sparta? What reasons can you find for its coming to Athens?

E.F. STUDY ON PERIOD 431–338. — From Opening of the Peloponnesian War to the Battle of Chæronea.

Chief contemporary authorities: Xenophon, Demosthenes, Isocrates, Plato.

Other chief original authorities: Plutarch, Diodorus.

Chief modern authorities: Grote and Curtius.

1. *Summary of Principal Political, Military, and Naval Events*, 431–362.

Peloponnesian War, carried on with varying fortunes and with various combinations of the Greek states under the opposing leaderships of Sparta and Athens. Now a city revolts or changes sides, now enters, now withdraws from the conflict. Persian money often helps the Spartan allies. 431 TO 404.

In 405 occurs the battle of Ægospotami; the fleet of the Athenians is completely defeated, and the states formerly allied with and subject to her submit to Sparta. Athens herself holds out, though without allies and ill-provisioned.

The Athenians, perishing of famine, accede to the following demands of the Lacedæmonians: the tearing down of their walls, the surrender of 404 TO 399.

all their ships but twelve, and the taking back of their exiles; they shall, moreover, have the same friends and foes as the Lacedæmonians, and "follow by land and by sea wherever they may lead." The Athenian democracy is now overthrown by the help of Sparta, and an oligarchy of thirty, known as the Thirty Tyrants, is established. These first expel or execute the democratic leaders, confiscate their property, and finally disarm and exclude from Athenian privilege and protection all but 3,000 citizens, chosen by themselves. They also forbid any sophist to teach in Athens.

The exiles return and attack Athens; the Spartan king interferes, expels the Thirty on account of their atrocities, restores the exiles. The Athenians, meeting now in full assembly, vote back a democracy, declare a general amnesty for all save the most conspicuous oligarchs, and decree a revision and publication of the Athenian laws.

399 TO 394. The Persians attack the Asiatic Greeks, who are under Spartan protection; war between Persia and Sparta; Rhodes revolts from the Spartan leadership; Corinth, Thebes, and Athens refuse her any aid, and finally themselves attack her. In 394, at the battle of Cnidus, the Persians overthrow the naval power of Sparta, and release from her power the cities of the Ægæan.

394 TO 387. War is made on Sparta by Thebes, Athens, Argos, and Corinth; it ends by the "Peace of Antalcidas," which is composed at the Persian court by Spartan request, and sent to Greece for the cities to sign. This peace reads as follows: —

"Artaxerxes, the king, thinks it right that the cities in Asia . . . should belong to himself, and that he should leave the other Greek cities, small and great, free. . . . Whichsoever of the two parties does not assent to those terms of peace, I

myself, in conjunction with those who receive them, will make war upon that party both by land and by sea, both with ships and with money."

Growing dissatisfaction of Greeks with Sparta; Spartans expelled from Thebes; Persians distribute money among the Greeks to help them against Sparta. 387 TO 379.

Athens and Thebes, in alliance, lead in a war against Sparta. At the battle of Leuctra the Spartan military power on land is broken by Thebes; Sparta is compelled to withdraw her officers and garrisons from all the Greek cities, and leave them independent. 378 TO 371.

Many of the Greek cities now ally themselves with Thebes, who leads in war against Sparta, Epaminondas being the Theban general. 371 TO 362.

STUDY ON I.

Why should the Persians help Sparta rather than Athens in the Peloponnesian War? Why should the battle of Ægospotami decide this war for Athens? Why should "the Thirty" forbid any sophist to teach in Athens? Remark upon the proceedings of "the Thirty" as compared with those of the restored Athenian democracy. What power has Persia to dictate terms of peace? What is the attitude of the various states towards Sparta? Prove it. Towards Persia? Prove it.

2. *Summary of Leading Events*, 362-338.

Conquests of Philip of Macedon in Thrace, Illyria, and along the northern coast of the Ægean; in spite of Athenian opposition, he conquers the Greek towns of Chalcidice. He threatens the Hellespont and Chersonese. Meanwhile a Sacred War goes on, in which various Greek states, led by Thebes, war on Phocis, because the Amphictyony has accused her of desecrating, by cultivation, a part of the sacred fields of Delphi. Philip 362 TO 346.

declares himself the champion of Apollo, wins Delphi from the Phocians, and in return gains a seat and two votes in the Amphictyonic council, in spite of strong objections on the part of the Athenians.

346 TO 340.

Difficulties and ill-feeling between those Athenians who favor and those who oppose Philip. The latter party is led by the orator Demosthenes. Philip enters Thrace and advances on Chersonese; the Athenians defend their threatened allies against him, roused to activity by the third Philippic of Demosthenes, in which he says: —

"I observe that . . . you have conceded Philip a right, which in former times has been the subject of contest in every Grecian war. And what is this? The right of doing what he pleases, openly fleecing and pillaging the Greeks, one after another, attacking and enslaving their cities. You were at the head of the Greeks for seventy-three years, the Lacedæmonians for twenty-nine; and the Thebans had some power in these latter times after the battle of Leuctra. Yet neither of you, my countrymen, nor Thebans, nor Lacedæmonians, were ever licensed by the Greeks to act as you please; far otherwise. When you, or rather the Athenians of that time, appeared to be dealing harshly with certain people, all the rest, even such as had no complaint against Athens, thought proper to side with the injured parties in a war against her. . . . Yet all the faults committed by the Spartans in those thirty years, and by our ancestors in seventy, are fewer, men of Athens, than the wrongs which, in the less than thirteen years that Philip has been uppermost, he has inflicted on the Greeks: . . . What is the condition of Thessaly? Has he not taken away her constitutions and the governments of her cities? . . . Are not the Eubœan states governed now by despots, and that in an island near to Thebes and Athens? Does he not expressly write in his epistles, 'I am at peace with those who are willing to obey me'? . . . And we, the Greek community, seeing and hearing

this, instead of sending embassies to one another about it and expressing indignation, are in such a miserable state, so intrenched in our separate towns, that to this day we can attempt nothing that interest or necessity requires; we cannot combine or form any association for succor and alliance; we look unconcernedly on the man's growing power, each resolving, methinks, to enjoy the interval that another is destroyed in, neither caring nor striving for the salvation of Greece.

* * * * * * *

"First, let us prepare for our own defense; provide ourselves, I mean, with ships, money, and troops; for surely, though all other people consented to be slaves, we at least ought to struggle for freedom. When we have completed our own preparations and made them apparent to the Greeks, then let us invite the rest, and send our embassadors everywhere . . . to Peloponnesus, to Rhodes, to Chios, to the king. . . . This work belongs to you; this privilege your ancestors bequeathed to you, the prize of many perilous exertions."

340 TO 338.

The Locrians are accused by the Amphictyony of cultivating the sacred plain of Apollo; war is declared against them and Philip elected general. Thebans and Athenians decline to join under his lead. Philip conquers the Theban and Athenian forces in the battle of Chæronea; he calls a congress of Greeks at Corinth to settle their common affairs; there war is proposed and declared against Persia, for which each Greek state is to furnish men or ships, while Philip is to be their captain-general. From this time to 146 B.C., in spite of many struggles and much confusion, Greece is under Macedonian leadership or supremacy.

STUDY ON 2.

Name in order the states which lead the Greeks after the Peloponnesian War. How in each instance is the leadership obtained? What is the general condition of affairs among the Greek states from

439 to 338? The battle of Chæronea is often held to mark the fall of Greece. Why? What seem to you to be the causes of that fall? Why does Greece fall into the hand of the Macedonian and not into that of the Persian? How might this fall have been averted? By what change in organization? In spirit? Illustrate or remark on each paragraph taken from Demosthenes.

STUDY ON GENERAL COURSE OF GREEK HISTORY.

What characterizes Greek political history? What state appears as the champion of Pan-hellenism? Give instances. What is the application of the motto on p. 32? How does each Homeric ideal develop in later history? What relation between the Homeric ideals and the development of the Greek character? Why does that character develop so differently in different places? How does it come to vary so widely in Athens?

THE HELLENISTIC OR ALEXANDRIAN CONQUESTS AND KINGDOMS, 338–146 B.C.

"Think of the crowds of Dionysiac artists, and their joyous wandering life, the festivals and games of old and new Greek cities, even in the far East, to which are gathered from afar festive spectators in a common worship. As far as the colonies on the Indus and Jaxartes, the Greek has kinsmen and finds countrymen. . . . Science orders into system the marvellous traditions of the Babylonians, Egyptians, and Hindoos, and strives, from a comparison of them, to gain new results. All these streams of civilization . . . are now united in the cauldron of Hellenistic culture."

—DROYSEN.

No contemporary authority, aside from existing monuments, the most famous of these being the remains and the sculptures found at Pergamos; chief original authorities: Arrian and Plutarch.

Chief modern authorities accessible in English: Grote, Thirlwall, Finlay.

Chronological Summary of Important Events in the Hellenistic World, 338 B.C. to Period of Roman Dominion.

338 TO 334.

On the death of Philip, Alexander is chosen in a congress of the Greek states at Corinth, as general-in-chief of the Greek forces against the Persian. Thebes revolts against him and is subdued. Sparta remains independent. He receives the nominal sanction of Delphi for his enterprise.

Alexander crosses the Hellespont, and follows the route indicated in the map (see p. 74); at Troy he offers sacrifices and honors to the Greek heroes of the Trojan War, and raises altars to Zeus, Heracles, and Athena. At the Granicus, he wins a victory over the Persians; from

the spoils he sends three hundred suits of armor to be dedicated to Athena, in the Acropolis; Phrygia and Sardis submit. Alexander proclaims liberty to the Lydians, and restores the democratic government of Ephesus. Continued success along the coast.

334 TO 330. Battle at Issus. — Alexander meets Darius, king of Persia, and destroys his army; Darius, escaping to Babylon, raises a second; Damascus and Sidon submit to Alexander, who wins Tyre by a difficult siege; he gains the submission of Egypt and founds Alexandria. On his return to Phœnicia, he celebrates festivals and contests in the Greek style. Thence he starts for Babylon, meets Darius at Arbela, thoroughly defeats him, and becomes the master of the Persian Empire; he apportions its satrapies to his followers or friends; occupies Susa and Persepolis.

330 TO 323. Alexander marches eastward, receiving the submission of the tribes, and founding cities; pressing through mountain passes, crossing deserts and rivers, he reaches India. The soldiers refuse to go further. Alexander offers sacrifice and finds the omens unpropitious; erects altars to the great Greek gods and starts homeward. He prepares a fleet, which coasts the Indian Ocean from the Indus to the Euphrates, through waters before unknown to Europeans. On his return to Susa he marries the daughter of Darius, and about ten thousand Macedonians also take Persian wives. He goes to Babylon and prepares to circumnavigate Arabia and explore the Euphrates; but dies from the effect of a drunken revel.

323 TO 301. Wars of the generals of Alexander for the right of dominion over his empire. In 301 is fought the battle of Ipsus, in Phrygia, which finally settles the division of the Alexandrian or Hellen-

istic kingdoms: the chief of these are *Egypt*, which falls to the *Ptolemies; Syria* under the *Seleucidæ; Pergamos*, in the north-western part of Asia Minor, ruled by the line of *Attalids; Macedon* itself, to which Greece remains more or less subject. These kingdoms maintain an independent existence under absolute rulers, supported by standing armies that are officered by Greeks and Macedonians, until they become part of the Roman dominion in the first and second centuries B.C. The period from 323 to 146 B.C. is marked in Greece by a series of attempts at local independence and social and political reform; these attempts are made, — sometimes by individual cities, notably, by Athens under Demosthenes, and by Sparta under its kings Agis and Cleomenes, — and sometimes by the *Greek leagues*, notably, the Achæan and Ætolian. Each of the cities in these leagues has its own local government, but their common business is done by an assembly or council chosen by all, in which each city has one vote.

QUESTIONS ON I.

In the name of what people are the conquests of Alexander made? Name all the proofs of this. How far is he himself Greek? Proofs. Why does the conquest of a country mean the conquest of its cities? Of what value are his conquests to commerce? Why should the motto on p. 119 be chosen?

On the face of it, what fault is there in the Greek attempts at independence? In these leagues what new political form do you note? What modern governments do they somewhat resemble?

See Map facing p. 75.

NOTE. — Alexander himself is said to have founded more than seventy towns; in each he left a permanent Greek-speaking garrison, ruling the native population according to Greek political forms and ideas.

QUESTIONS ON MAP AND NOTE.

How does the size of this empire compare with that of those before noticed? What element of unity does it possess? What element does it lack? Why should Alexander turn eastward rather than westward for conquest? What wisdom is displayed in choosing the coast-route rather than in striking for the interior? What is the use of his establishing towns along his route? What great cities of the world are due to the foundations of Alexander and his successors? Of what value is the position of Alexandria? What does his march alone tell us of the character of Alexander? Of his greatness? What civilizations are brought into mutual contact by these conquests?

2. *List of Famous Names and Works in the Kingdoms of the Diadochæ* (Successors of Alexander).

Name.	*Century B.C.*	*Birth, Circumstance, Training.*	*Cause of Fame.*	*Language.*
Apollonius of Rhodes,	3d,	Greek; studied under Callimachus; taught rhetoric at Rhodes; superintendent of Alexandrian library.	Epic poet; took as subject the early Greek myths of "The Argonautic Expedition."	Greek.
Aratus,	3d,	Greek of Asia Minor; court physician to Macedonian king; patronized by Ptolemies.	Poet; giving scientific instruction in verse; his poems were popular among the Romans, and he was imitated to some extent by Virgil.	Greek.
Archimedes,	3d,	Greek of Syracuse; studied at Alexandria in the Royal School of the Ptolemies; personal friend of Hiero, his patron, and king of Syracuse.	Invented methods of and instruments for investigating natural forces; greatest mathematical and mechanical genius of antiquity.	Greek.

Name.	Century B.C.	Birth, Circumstance, Training.	Cause of Fame.	Language.
Aristophanes of Byzantium,	3d,	Greek of Byzantium; studied under Eratosthenes of Alexandria.	Founded a school for grammar and criticism; superintendent of Alexandrian library; Homeric critic; commented on works of Hesiod, Alcæus, Pindar, Plato, and Aristotle; invented Greek system of punctuation and accent.	Greek.
Aristarchus,	3d,	Greek of Samos.	Astronomer; the first to maintain that the earth moves around the sun, thus anticipating the discovery of Copernicus.	Greek.
Berosus,	3d,	Babylonian priest; was patronized by the Greek Antiochus.	Translated Babylonian history into Greek, from original records.	Greek.
Bion,	3d,	Greek of Asia Minor; spent the latter part of his life in Sicily.	Poet; wrote on the beauties of nature and the pleasures of life in the country.	Greek.
Diogenes,	4th,	Greek of Sinope; banished; lived in Athens and Corinth.	Cynic philosopher; teaching the vanity of human desires, occupations, and achievements.	Greek.

Name.	Century B.C.	Birth, Circumstance, Training.	Cause of Fame.	Language.
Epicurus,	4th,	Samian Greek; son of a common school-master; teacher of philosophy in Athens.	Founder of Epicurean school of philosophy, which teaches that happiness should be the aim of human conduct.	Greek.
Eratosthenes	3d,	Alexandrian Greek, born at Cyrene; superintendent of Alexandrian library.	Astronomer, geographer, and geometrician; invented present method of measuring the size of the earth, which he taught was round.	Greek.
Euemeros,	4th and 3d,	Sicilian Greek; in service of Macedonian king.	Author of a work to show that the gods were but heroes deified by men on account of their great deeds.	Greek.
Euclid,	3d,	Greek; patronized by Ptolemies.	Founded a mathematical school at Alexandria; author of "Elements of Geometry," which for twenty centuries has held its ground as an introduction to geometry.	Greek.
Eumenes II.,	2d,	King of Pergamos.	Founded the famous library[1] at Pergamos; built the great Pergamon altar to Athena, and had Pergamos adorned with beautiful sculptures.	Greek.

[1] The library contained 200,000 volumes when Antony presented it to Cleopatra.

Name.	*Century B.C.*	*Birth, Circumstance, Training.*	*Cause of Fame.*	*Language.*
Hipparchus,	2d,	Greek of Nicæa in Bithynia.	Founder of mathematical astronomy and of plane and spherical trigonometry; greatest astronomer of antiquity.	Greek.
Manetho,	3d,	Egyptian priest and annalist; patronized by Ptolemies.	Translated original historical records of Egypt into Greek.	Greek.
Menander,	4th,	Athenian Greek; associate of philosophers and a man of society.	Author of comedies whose material was taken from domestic and common life. (*New Comedy*).	Greek.
Potlemy Soter,	4th and 3d,	General of Alexander the Great in the Asiatic campaign; king of Egypt and founder of the Græco-Egyptian dynasty.	Rebuilt and ornamented the temples of the Egyptian gods; collected a library and founded the *Museum*, or college of professors, thus forming a true university.[1]	Greek.
Ptolemy Philadelphus,	3d,	Hereditary king of Egypt.	Reopened the canal of Rameses II.; built Arsinoë on the site of modern Suez, also built cities on the	Greek.

[1] "The *Museum*, or university building, comprised chambers for the professors; a common hall where they took their meals together; a long corridor for exercise and ambulatory lectures; a theatre for scholastic festivals and public disputations; a botanical garden and a menagerie."

Name.	Century B.C.	Birth, Circumstance, Training.	Cause of Fame.	Language.
			Red Sea coast, through which the merchandise of India, Arabia, and Ethiopia reached Europe for several centuries; had the Arabian coast explored; the Hebrew Scriptures translated into Greek (*Septuagint*), about his time.	
Pyrrho,	4th and 3d,	Greek of Elis; high priest; poet, painter, philosopher; joined the expedition of Alexander the Great.	Taught that truth from a scientific point of view was unattainable; founder of a school of skeptics.	Greek.
Seleucus Nikator,	4th,	Son of Antiochus, a general of Philip of Macedon, who accompanied Alexander the Great in his Asiatic expedition.	Founded Syrian monarchy; founded the city of Seleucia; built Antioch.	Greek.
Theocritus,	3d,	Greek of Syracuse; went to Alexandria and secured the patronage of Ptolemy Philadelphus.	Poet; using same material as Bion.	Greek.

QUESTIONS ON 2.

It is said that the conquests of Alexander were the conquests of Hellenism; how far is this true? Proofs. In what directions was Hellenism developed under the Diadochæ? What effect had the Alexandrian conquest on language? What historic reason for the rapid development of the Greek civilization in Egypt and in Asia? What were the centres of this development? On what did this development depend for support? Illustrate from commerce, literature, art. What new forms of literature arose during this period? Compare Theocritus and Æschylus; Menander and Aristophanes; comparing material alone, which poets rank higher? What studies were further developed? What historic reason for this? What did men think about in philosophy? Compare with Socrates and the earlier philosophers.

I. Latium. III. Sabine Land. V. Samnium. VII. Apulia.
II. Etruria. IV. Cisalpine Gaul. VI. Campania. VIII. Umbria.

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ROME, 753(?) B.C.–800 A.D.

S.P.Q.R. (*"Senatus Populusque Romanus," — The Senate and the People of Rome*).

"... Others, I grant indeed, shall with more delicacy mold the breathing brass; from marble draw the features to the life; plead causes better; describe with the rod the courses of the heavens, and explain the rising stars: to rule the nations with imperial sway be thy care, O Roman; these shall be thy arts; to impose terms of peace, to spare the humbled and crush the proud." — VIRGIL.

PERIODS OF ROMAN HISTORY.

A. *Regal*, 753(?)–510(?) B.C.

B. *Republican*, 510(?)–27.

I. *Præ-Punic Period*, 510(?)–264.

II. *Punic*[1] *Period*, 264–146.

III. *Post-Punic*, 146–27.

C. *Imperial*, 27 B.C.–1806 A.D.

I. *Pagan Empire*, 27 B.C.–323 A.D.

II. *Christian Empire*, 323–800, dividing into

Holy Roman Empire (Western), 800–1806,

Byzantine or Greek Empire (Eastern), 800–1453.

Note on Map of Italy. — The valleys and table-lands of the Apennines are connected by easy passes, and their slopes are grassy and fertile, — scarcely reaching the snow-line. The products of the land, and the dress and food of the people were similar to those of Greece. Latium on the north "imperceptibly merged into the broad highlands of Etruria"; its plain was easily worked and richly productive; Rome itself was placed on seven hills, where three allied Italian tribes had their strongholds, and controlled either shore of Tiber to the sea.

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[1] So-called because it is marked by the great wars of Rome and Carthage; Præ-Punic means the time before these wars, Post-Punic the period after.

QUESTIONS ON MAP AND NOTE.

What are the natural boundaries of Italy? How, and from what do they protect her? What geographical reasons can you give for the race-division of Italy? What geographic contrasts do you see between Greece and Italy? What difference will these contrasts cause, (*a*) in relative dates of the beginnings of Greek and Italian civilization? (*b*) in the size of Greek and Italian states? (*c*) in the natural occupations of the inhabitants? Reason for each answer. What advantages of position has Rome? What advantages of position have the people of Latium as compared with those of Samnium? The commerce of what countries can the masters of Italy and Sicily control? How? (See map of Roman Empire under Trajan, pp. 190, 191.)

A. B. I. STUDY ON REGAL ROME AND PRÆ-PUNIC REPUBLIC, 753(?) – 510(?) – 264 B.C.

Chief contemporary authorities: remains of laws and inscriptions; the walls and other monuments of the kings and the early republic.

Other chief original authorities: Livy, Plutarch, Dionysius.

Chief modern authorities: Mommsen, Ihne, Duruy.

1. *Classes of People in Early Rome.*

Patricians, who claim descent from the founders and settlers of Rome; they belong to three different Italian tribes, each tribe being subdivided into clans, and these again into families.

Plebeians, who seem to be the descendants of strangers and unrelated settlers on the Roman hills; they are not allowed to marry into patrician families, nor to share their religious rites.

Slaves, who largely consist of those sold for debt or taken captive in war.

2. *The Political Organizations (Constitutions) of the Period.*

a. Duties and Powers of Various Parts of Regal Rome, 753(?) – 510(?) B.C.

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
King, patrician from any tribe.	Commands the army; decides war (except aggressive) and peace.	Proposes; judges, with power of life and death.	Chooses and summons senate and magistrates; is state treasurer; decrees and carries through public works;[1] nominates successor.	Nominates priests and priestesses; offers sacrifices, and consults the gods in behalf of the state.
Senate of 300 patricians; 100 clan-elders from each tribe.	Approves the motion for aggressive war.	Consulted by king; approves or disapproves his measures.	Senators rule by turns in case of an interregnum.[2]	
Curiate Assembly, composed of the men of the patrician tribes divided into curies.[3]	Composes army; votes upon aggressive war.	Confirms or rejects laws; has right of pardon if king permits an appeal; no discussion allowed.	Constructs public works; accepts nomination of king; meets to hear commands, news, etc.	Worships together, grouped in curies, each cury with its own priest.

[1] For public works of Regal Rome, see p. 140.

[2] Space of time between the rules of two successive kings.

[3] A "Cury" was a group of clans distinguished from the others by a closer blood-relationship among themselves.

Note. — Servius Tullius, the contemporary of Solon, adds to this organization the *Centuriate Assembly*, composed of all land-holding patricians and plebeians, divided into centuries or hundreds; those possessing property within certain fixed amounts are placed in the same century. This new assembly composes the Roman army, builds public works, and has the right to accept or reject by its vote aggressive warfare.

STUDY ON *a*.

Of whom is this state practically composed? Where is its power centred? Who feels this power? How? If a revolution occur, what will you expect to find changed? What are the bonds of union in this state? Why should the plebeians be admitted to the army? What does this change show in regard to their number in Rome? What power does it give them in case they are wronged? At what may the plebeians be dissatisfied? What name will you give this form of government?

b. Constitution of Rome as changed at 510 B.C.

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
Two annual consuls; patricians.	Command the army.	Propose measures to centuries and senate; judge, but must allow an appeal to the centuries.	Appoint dictator, quæstors, and senators; accept or reject consular nominations of centuries.	Offer sacrifices and consult gods for the community, by means of priests and augurs,[1] who are patricians.

[1] The auspices and auguries played the part in Rome which the oracles did in Greece. The flight of birds, the quivering entrails of freshly slaughtered victims, the thunder, lightning, and earthquake revealed to the Romans the will of their deities. This will was interpreted to them by the augurs, who formed a regular college supported by the state. The

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
One dictator on occasion; patrician.	Same powers as those of king in Regal Period.			
Senate, essentially patrician.	Declares war and peace.	Confirms or rejects decisions of centuries; debates measures to be proposed by consuls.	Confirms or rejects elected officers; controls expenditure; makes and breaks alliances.	Appoints days of special supplication, sacrifice, or thanksgiving.
Curiate Assembly; patrician.			Takes oath of allegiance to the consul or dictator.	Decides on some religious matters.
Centuriate Assembly, as before.	Composes the army; consents to aggressive war.	Confirms or rejects proposals of consuls; has right of pardon on an appeal; meets to hear commands, news, etc.; no debate.	Elects consuls.	Is present at acts of public worship.

Romans did not feel justified in entering on any public action, unsanctioned by the gods; thus their laws, their treaties, their records, their standards of weight and measure, were protected by the temples and the priests. The former were built, the latter were supported, by the public treasury; the senate-house was a temple; every public assembly, every expedition, began with prayers to the gods.

STUDY ON 1 AND 2, *a*, *b*.

What are the two greatest differences between this and the former constitution? What is now the strongest part of the state? In whose hands is the power? What class has probably made this change, and why? What name will you give to this sort of government? What part of the state is now oppressed, and in what does that oppression consist? What power has this part to overcome this oppression? What bonds of union are there in this state? Where does each bond appear? Which bond is most prominent? What part of the state is increasing in power?

c. The Roman Constitution at 264 B.C.

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
Two annual Consuls, patrician and plebeian.	As before.	Propose measures to centuries and senate.	Convene senate, centuries, and tribes.	As before; but the priests and augurs are patrician and plebeian.
One annual Prætor, patrician or plebeian.		Judges.	Convenes and gets decrees from senate.	
Two Censors, patrician and plebeian.			Declare who has the right to sit in the senate, vote in this or that assembly, hold this or that office; look after preservation of manners and morals.	Perform lustrations.[1]

[1] Sacrifices for purification from some public crime.

Parts of the State in	*War.*	*Law.*	*Administration.*	*Religion.*
Ten annual Tribunes, plebeians.		Propose measures to Tribal assembly; veto; judge.	Convene, consult, obtain, and veto decrees from the senate; convene tribal assembly.	
One Dictator on occasion, patrician or plebeian.	As before, he has absolute power during office.			
Senate, patrician and plebeian.	As before.	Deliberates on measures to be proposed to the assemblies.	As before.	As before.
Curiate Assembly.	As before.	As before.	As before.	As before.
Centuriate assembly, as before, adding free-born landless citizens and freedmen.	As before.	As before.	Elect censors and prætors; otherwise as before.	As before.
Tribal or District assembly[1] of citizens.		Confirm or reject the measures proposed by the tribunes; court of justice.	Elect tribunes.	

[1] A District Assembly was composed of Roman citizens, divided into tribes according to residence, those living in the same district or ward being placed in the same tribe; in such an assembly one vote was as good as another, whereas, in the Centuries, the votes of the richest counted for most.

STUDY ON 2, *a*, *b*, *c*.

What great changes have occurred in the Roman constitution since 510 B.C.? Compare this constitution with the Athenian in regard to, (*a*) the curies, (*b*) the centuries, (*c*) the tribes. How do the classes compare now? What name will you give to this government? What bonds of union are found in it? Which of these is the newest? What part of the state is increasing in power? Prove it. Comparing the three constitutions, — of regal Rome, of 510, of 264; what progressive changes do you notice, (*a*) in regard to the division of power? (*b*) in regard to the classes holding power? (*c*) in regard to justice and liberty? What permanent relation between the political and military organization?

d. Story from Livy to illustrate Change from b to c. — How the Tribunes arose (about 494 B.C.).

One day an old man, ragged, pale, emaciated, "threw himself into the forum[1] . . . and . . . exhibited scars on his breast, witnesses of honorable battles." To those enquiring, he said "that while serving in the Sabine war, because he had not only been deprived of the produce of his land in consequence of the . . . enemy, but also his residence had been burned down, all his effects pillaged, his cattle driven off, a tax imposed on him, . . . he had incurred debt; . . . that he was taken by his creditor . . . into . . . a place of execution":[2] he then showed his back, disfigured with the marks of recent stripes. "At the hearing and seeing of this . . . sedition came to such a height that the majesty of the consuls could hardly restrain the violence of the people. . . ." Amidst those debates "the news came that a hostile army was marching on Rome. The people exulted with joy, and said . . . that the patricians should serve as soldiers . . . so that the perils of war should remain with whom the advantages were. But the senate . . . entreated the consul . . . to extricate the commonwealth." The consul then proceeding to

[1] The public square of Rome, used for a market and meeting-place.

[2] See laws of debt, p. 145.

the assembly declared that nothing could take precedence of defensive warfare; that the enemy was almost at the gates; and then and there ordained that no Roman citizen should be detained "in chains or in prison," that no one should "seize or sell his goods," "arrest his children or grandchildren" while he himself was enrolled for war. Thus allaying the present difficulty, the consul led forth the citizens and defeated the enemy. But on their return to Rome, new and severer laws regarding debt were decreed; at the same time, the Sabines threatened the city with war; but "when a levy was decreed, nobody gave in his name . . . and the people crowding around the consuls . . . said 'They should never enlist one soldier till the public faith was made good; that liberty should be restored to each before arms were given.'" The senate, however, appointed as dictator a man favored by the plebeians, and him they followed against the Sabines; the more so, as he promised to gain them favorable laws. On his return, accordingly, he renewed "the question relative to debt, . . . but the senate refused to consider it"; whereupon the plebeians, still under arms, marched out of Rome to the Sacred Mount, and quietly encamped; nor were they induced to return till the senate promised "that the plebeians should have their own magistrates." Thus arose the tribunes of the plebs.

STUDY ON *d*.

What parties existed in Rome? Corresponding to what in Greek history? What seems to have been the trouble between them? What parallel in Greek history? What spirit was shown by each party in this story? What united these parties? What power had either to compel the other to do as it wished? What two things did the plebeians gain by means of their power?

3. *Summary of Chief External Events and Relations of the Period.*

From very early times the towns of Latium seem to have formed a league with Rome; the earliest form of this league accepted as reliable dates from the first cen-

tury of the Republic (about 493 B.C.), and provides that there shall be everlasting peace between Rome and Latium, and that they shall help one another in war. This league is confirmed and maintained by the common worship of Jupiter[1] on the Alban mount.

From 753 to about 400 B.C. a constant petty warfare goes on all about the Latin frontier, with varying success, but gradually strengthening the power of the Latin League. The most memorable victory of this series of wars seems to have been the siege and destruction of the Etruscan town of Veii, apparently Rome's most formidable neighbor.

390. The Gauls invade Latium from the north, defeat the Roman army, capture Rome, plunder and burn it, but are at last persuaded, by a large payment of gold, to withdraw. Rome is hastily and irregularly rebuilt.

362 to 340. Continued war of Latium against her neighbors; the whole of southern Etruria is subjected to Roman dominion. — Rome and Carthage make a treaty of commerce. — Rome pushes her dominion southward to the Samnite border. — Samnite emigrants in Campania ask Roman aid against the Samnites of the mountains; the result of the war is that Rome gains Capua.

340 to 338. The Latins demand equal rights with the Romans in the government of Rome and Rome's dominion; denied, they wage war on Rome, the end of which is that the Latin League is dissolved and the superior power of Rome firmly fixed in Latium.

338 to 264. New war with the Samnites, caused by Roman aggression; Campania is thoroughly conquered; the whole of Etruria comes under the Roman

[1] The chief Latin deity, corresponding to the Greek Zeus.

power. Two fine military roads are built, the Flaminian Way northward, the Appian Way southward to Capua, and colonies of Roman soldiers are settled through the conquered lands.

The Samnites lead in a third war against Rome, and are joined by Etruscans, South Italians, and mountain tribes; at its close the Romans gain dominion through the lands of the Sabines and the Umbrians, and a name which is feared throughout the yet unconquered parts of Italy.

Roman ships of war, contrary to treaty, anchor in the harbor of Tarentum; the people attack them, capture five and kill or sell their crews. A Roman embassy sent to arrange matters is insulted, and war breaks out between Rome and Tarentum. The Tarentines call Pyrrhus, king of Epirus, to their aid, and are joined by the Samnites and South Italians.

After nearly ten years of war Tarentum is subdued, the lands of the Samnites, Apulians, Campanians, and all other South Italian peoples come under the dominion of Rome. The north is now thoroughly subjugated up to the Rubicon and the Apennines.

In the earliest conquests the defeated peoples, together with their gods, become a part of the Roman community and share in the Roman worship. As soon as Rome begins to conquer beyond the borders of Latium, however, she sends forth bands of her own citizens to possess and cultivate a part, and defend the whole, of her newly acquired territories. These settled bands are the so-called *Roman colonies.*

The only claims which Rome makes throughout her Italian dominion are, — a tribute of armed men or ships, the sole right of making war and peace, and the sole power of coining money. She gives the inhabitants of

some cities and towns the name, with the duties and privileges, of full Roman citizens; others have the "Latin right," that is, the right of free trade with Rome, and the power, under conditions, of becoming Roman citizens; still others are subject directly to Roman officers and Roman law; others, again, are under their own local laws and government, bound to Rome by a simple treaty of equal alliance.

Wherever Rome conquers, she claims at least a third of the land; this is divided among the citizens of Rome, and its distribution causes great strife between the various classes of her people. This struggle gives rise to a long series of "*Agrarian Laws*," intended to prevent any monopoly or great inequality in the possession of subject land.

STUDY ON 3.

In what order does Rome conquer Italy? What advantage for conquest has Rome? (See map, and pictures, pp. 141, 142.) Name all the measures by which her conquests are secured. Name two or three things which must become alike throughout Italy by these means. Of what value is this to Rome? Contrast the Roman and Greek *colonies* in regard to the purposes and occupations of their founders. Contrast Roman dominion in Italy with the Athenian empire. Which was the stronger, and why? Can you tell in one word in what the strength of Rome consists? What is the difference between the words "growth" and "development" as used in the phrases, "the development of the Roman constitution," "the growth of Rome's dominion"?

4. *Notable Works and Innovations of Period.*

a. Under the Kings, 753(?)–510(?) B.C.

Walls of Rome; defences of the Capitol; prison and treasury; temple of Jupiter on the Capitol; forum or public square for markets and for great meetings of the people, such as the Assemblies; bridges over the Tiber;

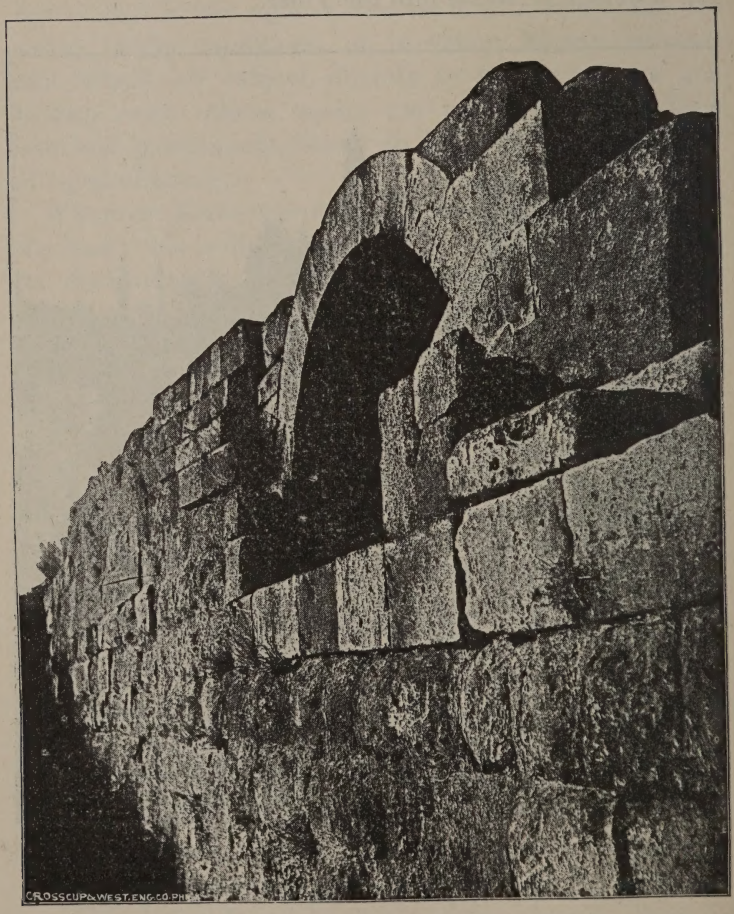
the Great Circus, a measured level space for games and spectacles; the Great Drain (*Cloaca Maxima*), for carrying the sewerage of Rome into the Tiber.

PART OF THE ETRUSCAN (ETRURIAN) WALL,
at Volterra, near Rome, built about 700 B.C.

b. Under Republic, 510(?) – 264 B.C.

Great military roads, hard, firm, and smooth, going out from Rome in various directions (see map, p. 128); the most famous is the *Appian Way*, going south to Capua;

the Appian aqueduct; ships of war; bronze image of the she-wolf and the twins, made and dedicated in honor of



PART OF THE WALL OF THE KINGS (SERVIUS?),
on the Aventine Hill in Rome. The arch is believed to be the second oldest in Europe.

the wolf who was said to have nursed the deserted twins, Romulus and Remus, the legendary founders of Rome;

temple of Ceres, built and adorned with paintings by Greeks; temple of Apollo; twelve tables of Roman law, said to have been drawn up by Roman law-givers after a journey to Greece for the purpose of studying the laws of Solon; beginning of historical annals of Rome, written by priests and laid up in the temples (destroyed at the burning of Rome by the Gauls); statues erected in the Forum in honor of generals, law-givers, famous citizens, or public benefactors. Introduction of Greek military tactics, much improved by Roman experience, and the addition of Italian weapons; military pay introduced; the draining of Lake Velinus, by which a large portion of fertile land is gained for agriculture.

5. ***List of Religious Feasts of Early Rome*** (Mommsen).

The first month of the Roman year was March. Then came the great three-days' festival of Mars, the god of war, and a feast for the deities who presided at the birth of children. In April, sacrifices were offered to the nourishing earth, to the goddesses who favored the germination and growth of the crops, and the increase of herds; to Jupiter, as protector of vines and vats; and to Rust, the enemy of grain. In May, came another day for Mars, a day to propitiate the god hostile to the vines, and three days sacred to the spirits of the dead. Vesta, goddess of the hearth, the goddess of birth, and the Penates, guardians of the store-chamber, were honored in June. The summer-grove festival came in July, together with a day sacred to the gods of the sea. In August, came a wine-feast, sacrifices to the gods of the harbor and river, twin festivals to the god and goddess of harvest, and a day for Vulcan, god of fire and smith-work. October saw the consecration of arms to Mars, a thanksgiving to Jupiter, as the wine-god, and a festival for

the fountain-deities. In December occurred thanksgivings for the blessings of the granary, the festivals of seed-sowing and of the shortest day. In January, feasts for the goddess of magic spells; February closed the list with the feast of Lupercalia, sacred to the wolf of Mars; days for Faunus, the shepherd-god; for departed spirits; and for the consecrated boundary-stones of the fields. All the days of the full moon were dedicated to Jupiter, as god of the sky. Meanwhile, in every house were household gods, especially the *Lares* or the spirits of dead ancestors, to whom it was always the first duty of the house-father, on returning home, to pay his devotions, and to whom was assigned some share of every meal.

STUDY ON 4, 5, AND THE PICTURES.

What sort of works are notably absent from this list? [Compare with Greek lists.] With what sorts of life are all these works connected? What evident relation between Greece and Rome? What new mode of construction do you find in the Roman work? What do you find to admire in the specimen of Roman work given? With what is art connected, so far as there is any? What do we know of the number of the Roman gods from this list? Of their rank? Their relation to human affairs? The way to gain their favor? With what sort of affairs are they connected? Why did the Romans worship them? Make a list of Roman occupations. Which lead in importance?

6. *Note on Vocabulary.*

In the earliest Latin the names of the following objects are derived from the Greek, or from the East through the Greek: linen, purple, ivory, the wine-jug and wine-bowl, mortar, the measuring-rod, a balance, a lyre, a stage. From the Greeks came many nautical terms, names of coins and measures, and even the Latin alphabet itself.

7. *Remains of the Twelve Tables, or the Earliest Written Law of Rome, dating from about* 451 B.C.

"A foreigner can gain no property in a thing by long possession. If a citizen confess a debt, or be adjudged to pay it, he shall be allowed thirty lawful days to make payment; after that time he may be arrested. . . . If he then do not pay or find somebody to pay for him, the creditor may take him away and bind him with cords or with fetters, which must not be more than fifteen pounds weight, . . . the creditor may keep the debtor sixty days in chains, and in the course of that time shall present him for three successive fair days, . . . and publicly notify the debt. If there be more creditors than one, after the three fair days they may cut up the debtor or sell him beyond the Tiber."

"A father may kill at its birth a child monstrously deformed. He shall have a right of life and death over all his lawful children, and also of selling them. If a father sell his child thrice, the child shall afterwards be free from him. . . . Howsoever a father of a family directs by will, as to his property, or the guardianship of his children, such shall be the law."

* * * * * * *

"He who has by incantation blasted another's corn, or who has privily by night fed down or cut up arable produce, shall be put to death by hanging him as a victim to Ceres.[1] . . . He who has wilfully and maliciously set fire to a house, or to a stack of corn piled up against a house, shall be bound, beaten with rods, and burnt alive; but if he has done so accidentally, he shall compensate the loss; if unable to make compensation, let him be slightly chastised. He who slightly insults another shall be fined twenty-five pounds of copper. If any one publicly

[1] The goddess of the harvest.

defame another, or make verses[1] to his disgrace or injury, let him be beaten with a stick. If he break another's limb, unless he can settle with him, he shall undergo retaliation. If he break the jaw-bone of a free man, he shall pay three hundred pounds of copper; if of a slave, one hundred and fifty. . . .

"Let there be no exceptional laws in favor of individuals. . . . Let no capital punishment be pronounced against a Roman citizen, except in the Great Assembly of the people. . . . If any one incite an enemy (against Rome), or betray, or deliver up to the enemy, a citizen, let it be a capital offense.

"Let not a dead man be buried or burnt within the city. . . . Let not the funeral-pile be made of carved wood. Let there be no more than three mourning-women and ten flute-players. . . . Let the anointing of slaves and the handing round of liquors be abolished. Let no perfumed liquids be sprinkled upon the deceased. Let no long garlands nor altars covered with perfumes be carried before the corpse. But, if the deceased has gained a crown of honor by his bravery, let the praise of himself and his ancestors be celebrated, and let it be lawful that the crown be placed before the corpse, both within doors and when it is carried forth. . . .

"Let that which the people has last ordained be settled law. Let there be no right of marriage between the patricians and the plebeians."

STUDY ON 6 AND 7.

What does the vocabulary tell us of the early relations of Phœnicia, Greece, and Latium? Make a list of the arts and sciences brought from outside into Italy. Which of these came from Phœnicia? Which from Greece? Reasons.

[1] "The trade of a poet," says Cato, "in former times was not respected; if any one occupied himself with it, he was called an idler."

What is the spirit of the Roman laws in regard to the foreigner? The debtor? What form of family existed in early Rome? What classes of people, and how was each regarded? From what did these laws protect people? What classes? Select those which you would describe as "sumptuary." Where have you found such laws before?

In General. — What is the ideal of the early Romans? What is their attitude to the fine arts? How does their political constitution discourage oratory? (See Constitutions.) Is the individual for the state, or *vice versa?* Proofs. (See Constitutions, as well as other work.) Give two proofs that the Romans were practical.

8. *Stories from Livy.*

a. Cincinnatus the Dictator, fifth century B.C.

In time of great danger from the Sabines, it was determined to make Cincinnatus dictator. This man, "the sole hope of the Roman people," cultivated a farm of four acres. "There, either leaning on a stake in a ditch which he was digging, or . . . ploughing, . . . being requested by the ambassadors to listen to the commands of the Senate," he was saluted Dictator of Rome.

Going immediately thither, he led the citizens against their foes, and soon returned victorious. "The leaders of the enemy were led before his car; . . . his army followed, laden with spoil." Having finished his task, he resigned his dictatorship on the sixteenth day of holding it, and returned to his farm.

b. "*Publius Valerius*, allowed by universal consent to be the ablest man in Rome, . . . died in the height of his glory, but so poor that means to defray the expenses of his funeral were wanting," and he was buried at the public charge.

c. Plutarch tells of *Manius Curio*, "who, though he was the greatest man in Rome, had subdued the most warlike nations, and driven Pyrrhus out of Italy, cultivated a little spot of ground with his own hands, and after three triumphs lived in a cottage. Here the ambassadors of the Samnites found him in the chimney-corner, dressing turnips, and offered him a large present of gold; but he absolutely refused it, and

gave them this answer: A man who can be satisfied with such a supper hath no need of gold; and I think it were more glorious to conquer the owners of it than to have it myself."

d. The Gauls in Rome, 390 B.C.

"As there was not a hope that the city could be defended, so small a number of troops now remained, it was determined that the youth fit for military service and the abler part of the senate . . . should retire within the citadel . . . and . . . thence . . . defend the deities . . . and the Roman name." The mass of the people were to be left undefended. "And in order that the plebeians . . . might bear the thing with greater resignation, the aged men, who had enjoyed triumphs and consulships . . . declared that they would die along with them and . . . not burden the scanty stores of the armed men; . . . and having returned to their houses, they awaited the enemy's coming with minds . . . prepared for death. Such of them as had borne offices, . . . arraying themselves in the most magnificent garments worn by persons riding in triumph, seated themselves in their ivory chairs, in the middle of their halls. . . . The Gauls . . . entering the city next day . . . beheld with a sort of veneration men sitting in the porches of the palaces who . . . bore a striking resemblance to gods in the majesty of their looks and the gravity of their countenances. Whilst they stood gazing on these as on statues . . . one of them roused the anger of a Gaul by striking him . . . while the latter was stroking his beard." This act broke the spell under which the barbarians seemed to be, and they slew the senators where they sat.

The Gauls then sacked and burned the city and at last attacked the Capitol.[1] Meanwhile, Camillus, who had been exiled from Rome by the people, knowing their great peril, calling many of the countrymen to arms, slaughtered numbers of the Gauls as they roamed the fields for plunder; and

[1] The hill fortress of Rome where the chief temple of Jupiter stood.

presently, the Romans without the city, desiring a man to lead them against the common enemy, "resolved that Camillus should be sent for . . . but not until the Senate at Rome was first consulted. . . . For this purpose a spirited youth . . . offered his services, and . . . made his way into the Capitol over a portion of the rock . . . neglected by the enemy's guard, and . . . having received a decree of the Senate that Camillus should be . . . appointed Dictator . . . passed back the same way."

Meanwhile, at Rome "the time had come when a sacrifice from the Fabian family was due on the Quirinal Hill." To perform this, "Caius Fabius . . . descended from the Capitol . . . passed out through the midst of the enemy . . . and after duly performing . . . the sacred rites, came back with the same firm countenance and gait, confident that the gods were propitious, whose worship he had not neglected when prohibited by the fear of death." The men of the citadel were now suffering from famine, but yet spared the geese "as being sacred to Juno," a circumstance of importance, since by their cacklings they aroused the sentinels upon a night when the Gauls were ascending an unguarded part of the Capitol. At last the Gauls and the men of the citadel, wearied out, were about to come to terms, when Camillus appeared with fresh forces, and compelled the Gauls to retire.

It was now necessary to rebuild Rome, but many of the plebeians were desirous of removing to Veii, where many dwellings still stood empty. But Camillus argued with them, "'Consider the events of these latter years. . . . You will find that all things succeeded with us whilst we followed the gods, and failed when we neglected them. . . . Though deserted by gods and men, still we intermitted not the worship of the gods. Accordingly they have restored to us our country. We possess a city founded under auspices and auguries; not a spot is there in it that is not full of religious rites and of the gods. . . . Is it right that these sacred things, coeval with the city, . . . should be abandoned to profanation? The assemblies of

the Centuries . . . where can they be held under auspices, unless where they are wont [to be held]? . . . For my part I can see nothing more impious.' . . . Camillus is said to have moved them also by other parts of his speech, but chiefly by that which related to religious matters. But an expression seasonably uttered determined the matter while still undecided; for when some troops . . . passed through the Forum in their march, a centurion . . . cried out, 'Standard-bearer, fix your standard! It is best for us to remain here.' Which expression being heard, both the Senate came out from the senate-house, and all cried out that they embraced the omen, and . . . the building of the city commenced."

e. The Judgment of Manlius and the Devotion of Decius.

During the Latin war of 340–338, "Manlius and Decius being consuls, it is said that there appeared to both . . . during sleep, the same form of a man larger and more majestic than human, who said, 'Of the one side a general, of the other an army, is due to the infernal deities and to mother-earth; from whichever army a general shall devote [to death] himself and the legions of the enemy, to that army shall belong the victory.'" In the morning, the consuls "having brought together the lieutenant-generals and tribunes and having openly expounded to them the commands of the gods, settled . . . that on whichsoever wing the Roman people should commence to give way, the consul on that side should devote himself [to death] for the Roman people." At the same time it was ordered that no one should leave his appointed place in order to fight the enemy. Now it happened that the son of Manlius, being sent out to reconnoitre, was provoked into a contest, in which however he was victorious. "When the consul heard this, . . . he ordered an assembly to be summoned. . . . When these assembled in great numbers, he said: 'Since you, Titus Manlius, revering neither the consular power nor a father's majesty, have fought against the enemy out of your post contrary to our orders, and . . . since either the authority

of consuls is to be established by your death, or by your forgiveness to be forever annulled; . . . go, lictor, bind him to the stake.' . . . The body of the youth, being covered with spoils, was burned on a pile."[1] Soon afterwards the Romans marched forth to battle, Decius commanding the left. The Roman spearmen on this side were the first to give way, whereupon the consul Decius called upon the Pontifex Maximus to dictate to him the words in which he must devote himself. "The pontiff directed him to take the gown called *prætexta*, and with his head covered, . . . standing upon a spear placed under his feet, to say these words: 'Jupiter, father Mars . . . ye divinities under whose power we and our enemies are, I pray you . . . that you will prosperously grant strength and victory to the Roman people . . . and that ye may afflict the enemies of the Roman people . . . with terror, dismay, and death. In such manner as I have expressed in words, so do I devote the legions and auxiliaries of the enemy, together with myself, to the infernal deities . . . in behalf of the republic.' . . . Having uttered this prayer, . . . he, girding himself, . . . and fully armed, mounted his horse and rushed into the midst of the enemy. . . . But when he fell, overwhelmed with darts, instantly the Latins, thrown into manifest consternation, took to flight;" while the Romans, "their minds being free from religious dread," fought with new ardor and won the day.

STUDY ON 8.

What do the incidents, *a*, *b*, *c*, show us of the style of Roman life? Of what they cared for? Throughout the story *d*, what seems to be regarded as of prime importance? Name three or four qualities of character shown by the patricians. What characteristic appears in the fact that Camillus will not lead the army until the Senate has appointed him?

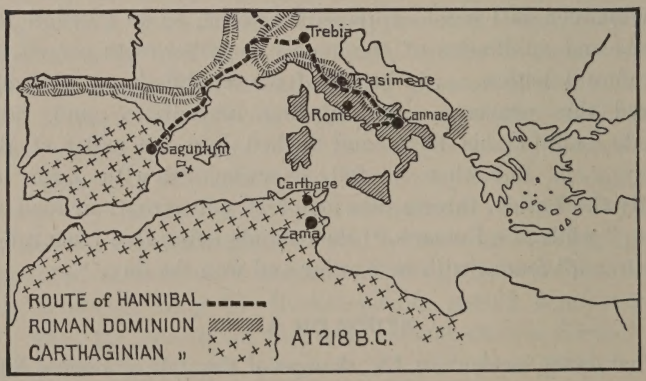
In story *e*, what qualities displayed by Manlius? By Decius? What do we learn of religion and the importance of forms? Of superstition? Illustrate the same things from *d*.

[1] A similar story was told of Brutus, one of the first consuls of Rome, who condemned his own sons to death for treason to the state.

B. II. STUDY ON REPUBLICAN ROME, PUNIC PERIOD, 264–146 B.C.

Contemporary authority: Polybius.
Other original authorities: Livy, Plutarch.
Chief modern authority: Mommsen, Duruy.

Note on Carthage and Carthaginian Dominion. — At 264 B.C. the Carthaginian dominion included a good portion of Sicily, Corsica, and Sardinia, and parts of the Spanish coast. With these modifications, the map below fairly represents the territories ruled or influenced respectively by Rome and Carthage.



Carthage was herself originally a Tyrian colony; for the ground she held she paid rent to the native Africans, even after she was highly prosperous; and, although protected by deserts, by seas, and by distance, she occasionally paid tribute to the Persian and Egyptian kings. Her government was an aristocracy of wealth, and her armies were mercenaries obtained in the best market.

It was said in antiquity that every foreign mariner found sailing in the western Mediterranean was seized and drowned by the Carthaginians.

STUDY ON MAP AND NOTE.

What great geographical contrast between the Roman and Carthaginian dominion at 264 B.C.? What occupation indicated by the distribution of Carthaginian lands? Explain how every fact mentioned in the note is connected with this occupation. What was the Carthaginian ideal? How do you fancy the Carthaginian compared with the Roman civilization? Why?

1. *Chronological Summary of the Greater Events of the Punic Period*, 265–201.

265 TO 264.

The Mamertines, a band of Campanian mercenaries, hold the Sicilian Messana and are hard beset by the Syracusan Greeks. Among them, one party is for asking Roman, the other, Carthaginian, aid. The former party triumphs, sends an embassy to Rome, whence aid is voted and troops are sent. Before they reach Messana, however, the Carthaginian party brings about a peace, and sends word to the Romans that their presence is no longer necessary. The Romans, however, persist in their advance, expel the Carthaginian garrison, and obtain possession of Messana for themselves. Thereupon, the First Punic War begins.

260 TO 241.

The Romans build a fleet. — Indecisive war in Sicily, Africa, and the Sicilian waters. Four fleets and four armies and at least a sixth of the citizens of Rome perish.

241.

Private Roman citizens equip a new fleet of two hundred ships manned by 60,000 men, and beat the Carthaginians, who at once sue for peace. They gain it on condition of surrendering Sicily and paying nearly $4,000,000.

241 TO 218.

Interval between First and Second Punic War. — Carthaginian mercenaries, denied their full pay, mutiny, and are joined by the Libyan subjects of Carthage. Thereupon, the mercenary garri-

sons in Sardinia offer to surrender that island to Rome. Rome accepts it, and soon adds Corsica. Appealed to by Greek and Italian mariners and merchants, she puts down the Illyrian pirates. She thus gains dominion in Illyria, becomes the ally of several Greek towns, and is admitted to share in the Greek games and the Greek worship. Attacked by the Kelts of northern Italy, she conquers them, and extends her power to the Alps, planting colonies and building roads throughout her new possessions. She also accepts as allies several Spanish towns, notably Saguntum.

Hamilcar, general-in-chief of the Carthaginians, retaining his command by a free use of money at home, subdues revolted Libya, and makes of Spain a Carthaginian province, whose wealth maintains a well-trained Spanish army. At his death this force passes under the command of *Hannibal*, his son.

Hannibal besieges and takes Saguntum, and the Second Punic War begins. (See map, p. 152.)

218 TO 201. Hannibal leads his Spanish and Carthaginian army over the Alps into Gaul, where he is joined at once by the Kelts, who seize this chance to revolt from Rome, and with whom he has already formed alliances. Thence he marches through Italy, which he harries and plunders, and nearly subdues by four great victories. The last of these is at Cannæ, where one-seventh of the Italian forces perish. Thereupon, Syracuse and Macedon ally themselves with Carthage; many of the Italian towns, to which Hannibal promises liberty, accept him as friend, though the colonies stand by Rome.

Rome now decrees that the days of mourning for the dead of Cannæ shall be shortened; that new legions shall be at once enrolled, including criminals and slaves; that new weapons shall at once be forged, and that, meanwhile,

arms shall be taken from the temples, from the dedicated spoils of former victories. Now follow the siege and fall of Syracuse; Macedon is brought to terms; the Scipios, who sailed for Spain when Hannibal crossed the Alps, finally wrest it from Carthage; town by town Italy returns to Rome; the Carthaginians are niggardly of help to Hannibal; still the war holds on. Rome is pressed for funds; but her richer soldiers offer to fight without pay; the creditors of the state delay or decline to demand their dues, and again a fleet is fitted forth by private effort. Hasdrubal, Hannibal's brother, now appears in the north of Italy, but is thoroughly defeated. The greatest of the Scipios now sails for Africa to threaten Carthage itself. Hannibal is recalled, and the battle of Zama is fought, resulting in complete and decisive victory for Scipio and Rome.

201.

Carthage accepts the following terms: independence within her own boundaries; the surrender of all her war-ships but ten; an annual tribute of $240,000 for fifty years; the formal cession of Spain, Sardinia, and Corsica to Rome; the acknowledgment of Massinissa as king of Numidia.

STUDY ON I.

What do we know of the comparative power and reputation of Rome and Carthage at 264 B.C., and how do we know it? What spirit was shown by the Romans in the First Punic War? What in the second, and on what occasion? Compare Carthage with Rome in this respect. On what and on whom was Carthage dependent for success in these two wars? On what and whom, Rome? Which had the surer dependence? Why did Carthage fail? Where do we find greatness on the Carthaginian side in the second war? Where on the Roman?

2. *Summary of Events*, 201–146.

Rome degrades from their former rank and privilege all who failed her in the war with Hannibal, and much of

Italy thus becomes purely subject territory, throughout which the Romans build fortresses, extend roads, and settle colonies of Punic veterans.

The Romans appealed to by the Greeks for aid against Philip, king of Macedonia, enter into war with him, aided by Numidians and Illyrians.

197. The Macedonian war ends with the following treaty: — that Philip shall lose all his possessions in Asia Minor, Thrace, and Greece; shall make no alliance without the consent of Rome, nor make war against civilized states; that his army shall not exceed 5000 men, and that all but five decked ships shall be given to the Romans; that he shall send troops to Rome when requested, and pay $1,250,000. Greece is declared free from Macedonian and all foreign dominion.

196 to 190. Antiochus the Great, of Asia, having harassed or taken possession of various Asiatic Greek cities, lands in Europe, and attacks the Hellespontine Greeks; Rome interferes in their behalf, and is thus drawn into an Asiatic war with Antiochus.

190. Battle of Magnesia and treaty of peace between Antiochus and Romans, by which Antiochus surrenders Asia Minor west of the Halys and the Taurus, all his European claims, all but ten vessels of his fleet, and pays to Rome more than $19,000,000. The Asiatic Greeks are for the most part declared independent.

190 to 172. Accumulating complaints against the Macedonian power. Greece divided into parties, of which one looks to Rome, the other to Macedon, for aid.

172 to 168. War between Rome and Macedon, each aided by a strong Greek party; the battle of Pydna and the fall of the Macedonian king close the war; and the following terms of peace are agreed upon:

"The Macedonians are to live free . . . governed by their own laws and . . . magistrates, and . . . pay to the Roman people one-half of the taxes they have paid to their kings." At first, they are not allowed to work their own mines of gold and silver. Laws are given them by the Romans, and they are divided into four districts, between which there is to be no intermarriage, no free trade in land. As for the Greeks, they come partly under the protection, and in some cases under the subjection, of Rome.

In Spain, revolt, brigandage, and piracy; in Greece and Macedonia, constant quarrels of parties, of cities; in Asia Minor, Syria, and Egypt, endless wars, and difficulties among kings and princes over

168 TO 146.

the succession to various thrones, and the ownership of various territories; from all these places constant appeals come to Rome for judgment or for aid. The result of Roman interference is that Macedonia, Greece, Spain, and most of Asia Minor are made into Roman provinces, pure and simple; that is, they are governed directly from Rome by an officer called a Prætor or Proconsul, who keeps the peace, governs, collects the provincial tribute for Rome; the Proconsuls are changed from year to year, and gain their office by election and appointment from Rome. The

Carthaginians, meanwhile, are plundered and robbed by Massinissa, king of Numidia. Unable to obtain a fair hearing at Rome, they at length attempt to defend themselves. Rome now declares war against Carthage, on the ground that the latter has attacked Massinissa, her ally; the Carthaginians offer complete surrender; Rome demands all their stores and munitions of war by land and sea, the total destruction of their present city, and a promise that they shall dwell in the future at least ten miles from the coast. Thereupon, the Third Punic War begins, closing in 146 with the utter destruction of Carthage. The city is burned, its site is turned with the plow, its territory becomes the Roman province of Africa.

STUDY ON 2.

What spirit shown by Rome in the Third Punic War? In the settlement of Italian affairs? Of Greek? Why could not the Greeks remain independent? What indication have we that, on the whole, Rome was a good ruler in Italy?

Look over the causes of all the wars of this period; what do they indicate of the comparative greatness of Rome among the Mediterranean lands, and how do they show this? What kind of greatness had she the reputation for? Name three things that Rome gains from these wars.

In what geographical order does Rome win her dominion? How does she confirm it? What new part enters into the Roman constitution? What principle of government, new to Rome, introduced with it? In the treaty with Philip, 197 B.C., what relation does Rome assume toward civilized states? Of what use are her conquests to the conquered? It is often said that Rome, at the opening of the Punic period, was so great that she must become greater. Explain what this means by reference to the events of this period. What lands will now be naturally added to the Roman dominion?

3. *Extracts from Livy Illustrative of Second Punic War.*

a. Hannibal in the Alps.

"On the ninth day they came to the summit of the Alps, chiefly through places trackless, and after many mistakes in

their way, which were caused either by the treachery of the guides, or . . . by entering valleys at random. . . . For two days they remained encamped on the summit; and rest was given to the soldiers, exhausted with toil and fighting. . . . On the standards being moved forward at daybreak, when the army proceeded slowly over places entirely blocked up with snow, and languor and despair strongly appeared in the countenances of all, Hannibal, having advanced before the standards, and ordered the soldiers to halt on a certain eminence, whence there was a prospect far and wide, points out to them Italy and the plains of the Po extending themselves beneath the Alpine mountains; and said 'that after the first, or, at most, the second battle, they would have the citadel and capital of Italy in their power and possession.' . . . They then came to a rock . . . formed of such perpendicular ledges, that a light-armed soldier, carefully making the attempt, and clinging with his hands to the bushes and roots around, could with difficulty lower himself. . . . When the cavalry had halted here, . . . it was announced to Hannibal . . . that the rock was impassable. . . . The soldiers being then set to make a way down the cliff, . . . having felled and lopped a number of large trees which grew around, made a huge pile of timber; and as soon as a strong wind fit for exciting the flames arose, they set fire to it, and pouring vinegar on the heated stones, they rendered them soft and crumbling. They then opened a way with iron instruments through the rock thus heated by the fire, and softened its declivities by gentle windings, so that not only the beasts of burden, but also the elephants could be led down. Four days were spent about this precipice, the beasts nearly perishing of hunger."

b. Incidents connected with the Fight at Trasimene.

Before the battle, many prodigies were reported at Rome. It was said that "an ox had of his own accord ascended to the third story of a house; . . . that the appearance of ships had been brightly visible in the sky, and that the Temple of Hope in

the herb-market had been struck by lightning: . . . that . . figures resembling men dressed in white raiment had been seen in several places at a distance, but had not come close to any one; that in Picenum it had rained stones." On account of these prodigies, unusual prayers, sacrifices, and gifts to the gods were decreed by the state, and "greatly relieved the public mind."

Flaminius was one of the consuls for that year, and he had left Rome for his army without the customary auspices; whereupon the Senate "unanimously resolved that he should be recalled and brought back, and be constrained to perform in person every duty to gods and men before he went to the army." He did not, however, return, but advanced to meet Hannibal, and fell in the disastrous defeat of Lake Trasimene, where he had thus exhorted the soldiers: "Stand and fight; for" you "cannot escape . . . by vows and prayers to the gods, but by exertion and valor." After this reverse it was determined to appoint a dictator; but since his nomination rested with the consuls, one of whom was absent and the other dead, the people gave Fabius Maximus the powers of dictator, with the title of pro-dictator. He at once assembled the Senate, and, "after he had distinctly proved to the fathers that Caius Flaminius had erred more from neglect of the ceremonies and auspices than from temerity and want of judgment," they decreed new vows, festivals, and sacrifices to the gods. "Divine things having been performed" with due attention and care, Fabius turned his attention to the needs of the war.

c. The Battle of Cannæ.

The consuls commanding on this occasion were Varro and Paulus; the desire of the former was to fight, the policy of the latter to annoy the Carthaginian forces. They held command on alternate days, both armies being in camp. Hannibal "provoked the enemy by a skirmishing attack. . . . Upon this, the Roman camp began again to be embroiled by a mutiny among the soldiers and the disagreements of the consuls";

but nothing was done, since Paulus was for that day general. But "Varro, on the following day, . . . without consulting his colleague, displayed the signal for battle, and forming his troops, led them across the river. Paulus followed, because he could better disapprove of the proceeding than withhold his assistance." Thus, then, the Romans were led at the battle of Cannæ, where so many of them perished. When the news of this defeat reached Rome, among other measures, "Quintus Fabius Pictor was . . . sent to Delphi to enquire of the oracle by what prayers and offerings they might appease the gods. . . . Meanwhile, certain extraordinary sacrifices were performed, according to the directions of the books of the fates; among which a Gallic man and woman and a Greek man and woman were [buried] alive in the cattle-market."

As for the captives, the Senate refused to ransom them, partly because they preferred slaves to men who had allowed themselves to be taken alive in the midst of "so many examples of courage," and partly because "they were neither willing to drain the treasury . . . nor to enrich Hannibal."

d. The Close of the War.

The Second Punic War was over, and the Carthaginian ambassadors came to Rome to treat of peace; and while negotiations were going on, the "tribunes of the people put them the question as to whether they willed and ordered that the Senate should decree that peace should be made with the Carthaginians? Whom they ordered to grant that peace, and whom to conduct the army out of Africa? All the tribes ordered . . . that Publius Scipio should grant the peace, and . . . conduct the army home. Agreeably to this order, the Senate decreed that P. Scipio . . . should make peace with the Carthaginian people."

The Carthaginians, "finding difficulty in raising the first sum of money to be paid, as their finances were exhausted by a protracted war, and, in consequence, great lamentation and grief arising in the Senate-house, it is said that Hannibal was

observed laughing," and being rebuked for it, he answered, "When the spoils were torn down from vanquished Carthage, when you beheld her left unarmed and defenceless amid so many armed nations of Africa, none heaved a sigh. Now, because a tribute is to be levied from private property, you lament with one accord."

STUDY ON 3, *a, b, c, d.*

What greatness did Hannibal display? What held his army together? What was their motive in fighting? Compare in strength with the Roman motive. Name all the difficulties met in this passage of the Alps.

What do incidents of *b* show of religious life among the Romans in general? What seems to have been the religious attitude of Flaminius, of Fabius, and the Senate? What does the incident of the election of Fabius show the Roman people careful for? Where have you seen this same carefulness before? Name three qualities of Roman character shown in the incidents of the captives.

What fault in Roman organization is very plainly shown at Cannæ? What Roman magistrate was needed at such a crisis? Why? What characteristics of Rome appear when she receives news of the defeat? (See also "List of Events.") In whose hands was the political power at Rome in reality? In name?

How did the Carthaginians, in this case, show themselves true to their character and their ideal?

In General. — Describe the ideal Roman of the period of the Second Punic War.

4. *List of the Most Noteworthy Men of the Punic Period.*

Those marked * belong to the period after the close of the Second Punic War.

Name.	*Birth, Circumstance.*	*Cause of Fame.*
Æmilius Lepidus,	Roman patrician.	Consul; maker of Æmilian road in North Italy.
*Æmilius Paulus,	Roman patrician.	Consul; conqueror of Macedon.

Name.	*Birth, Circumstance.*	*Cause of Fame.*
*Andronicus,	Tarentum; a slave.	Presented first dramas ever seen at Rome; subjects from Greek sources; translator of Homer into Latin.
Cæcilius,	Milan; Keltic slave.	Author of Latin comedies after Greek models.
Cato the Elder,	Roman plebeian.	Censor; famous orator in Senate; attempted to restore Roman manners and morals, as before the Punic wars; author of works on agriculture, law, war, morals, politics, and history.
*Cato the Younger (of Utica),	Roman plebeian.	Senatorial orator; stoic; commander in civil war in Africa for Pompey.
*Ennius,	Apulia; Italian freeman.	Translator of Greek dramas; author of poem in Greek measure on Punic wars.
Fabius Maximus,	Roman patrician.	Consul and Dictator, "shield of Rome," and "Delayer" of Hannibal.
Flaminii,	Roman plebeians.	Consuls; makers of Flaminian road.
Marcellus,	Roman plebeian.	Consul; conqueror of Syracuse in Second Punic War.
*Nævius,	Campania; Roman citizen.	Translator of Greek dramas; author of political satires and a poem on the First Punic War.
*Plautus,	Umbria; son of a freedman.	Author of Latin comedies after Greek models.
*Polybius,	Greece; free citizen.	Friend and teacher of younger Scipio; author of a Roman history.
Regulus,	Roman; patrician(?).	Consul; commander in First Punic War.
Scipio Africanus the Elder,	Roman; patrician.	Consul; conqueror of Spain, and victor of Zama.
*Scipio Africanus the Younger,	Roman; patrician.	Consul; conqueror of Carthage, and later victorious in Spain.
*Terence,	Carthage; slave.	Author of Latin comedies after Greek models.

STUDY ON 4.

What kinds of greatness displayed by the native Romans? In what class does this greatness mostly appear? What kind of greatness is brought to Rome from outside? Mostly from what source?

5. ***Incidents, Extracts, and Facts Illustrative of Later Punic Period.*** (Unreferred quotations from Livy.)

a. The Trial of Scipio and Others.

After the Second Punic War, Scipio was brought to trial on the charges of bribery, and of living too luxuriously in winter-quarters at Syracuse. Ordered to make his defense, he said, "... On the anniversary of this day I fought with Hannibal and the Carthaginians with good success. ... Therefore, ... I will immediately go to the Capitol, there to return my acknowledgments ... to the deities ... Such of you ... as it suits come with me and beseech the gods that you may have commanders like myself." So he went up to the Capitol; and "the whole assembly turned about and followed"; nor was he afterward brought to trial, it being said "that Publius Scipio ... had risen to such ... dignity, that were he to stand as a criminal ... it would reflect more disgrace on the Romans than on him."

Michelet tells us that when a son-in-law of the great Fabius, Hannibal's opponent, was accused of treason, his father-in-law was able to clear him by simply stating that he was innocent.

When one of the Metelli was accused of extortion, and documents to prove it were placed before the judges, the whole tribunal turned away their eyes, in order not to be convinced of the guilt of one whose ancestor had won a Punic victory, and many of whose family had held high office in the state.

b. Office-getting and holding.

The consuls, censors, and other high officers of Rome were unpaid; for it was thought beneath the dignity of a citizen to serve the state for pay; yet men were so eager to gain these places, that they spent thousands of dollars in getting up games

and shows to gain the votes of the populace. Often, too, they bought up quantities of foreign (mostly Sicilian) grain, and sold it to the Romans for almost nothing. Sometimes such supplies were sent as gifts from the provincials to the magistrates whose favor they wished to gain.

One of the kings of Asia sometimes amused himself thus: "Having assumed the Roman gown . . . he used to go about the market-place, as he had seen done by candidates for office at Rome, saluting and embracing each of the plebeians . . . until at last he obtained" mock office by their votes.

Says Cato, "He who steals from a burgess ends his days in chains and fetters; he who steals from the community ends them in gold and purple."

c. The Italian Allies.

Even in the Second Punic War the burden of service was heavier for the Italian allies than for Rome; in the Macedonian war the legions took such additions as were desirable from the allies, with no regard to a just proportion, so that the Italians were sometimes twice as many as the Romans; in the war with Antiochus reinforcements were sent to the consuls, of which the allies furnished two-thirds of the men; but, in the partition of booty, they sometimes received only half as much as the Romans, while, in the grants of conquered land, they were given less than a third of a Roman soldier's share.

In one of the allied Italian towns a Roman consul caused the magistrates to be flogged because they had not supplied him with provisions. In another, a prætor who wished to use the public baths expelled every one from them, and, for some negligence, caused one of the quæstors of the town to be whipped. In another, the wife of a consul ordered the first magistrate of the place to be treated in the same manner.

d. The Triumph of Paulus for the Macedonian War.

"All the temples were open, and were wreathed with garlands and smoking with incense. . . . Although the gorgeous spectacle was destined to occupy three days, as we have

already mentioned, yet the first day scarcely sufficed for the procession of the statues and paintings, which were placed on 250 chariots. The next day all the most beautiful and most magnificent arms of the Macedonians were carried along on many wagons; and these arms were glittering with all the brightness of steel or lately-polished brass. Then more than 750 vases, filled with coined silver, were borne along by 3000 men. Each vase contained three talents, and was borne by four men. There were some who bore silver bowls, and goblets, and cups, and vessels made of horn, remarkable as well for the beauty of their arrangement as for their size and weight and the surpassing workmanship of the raised carving. On the third day, at the very dawn, the trumpeters began the march, . . . sounding their war-notes as if they were advancing to battle. A hundred and twenty fat oxen with gilded horns and adorned with fillets and wreaths of flowers were led along. . . . Then was seen the sacred goblet, ten talents in weight, adorned with precious gems, which Paulus had ordered to be made, and also the goblets of Antigonus and Seleucus, and the cups made by Thericles and other distinguished artists. . . . After them came the chariot of Perseus, laden with his arms, and a diadem in addition. . . . Then 400 golden crowns were carried along, which had been sent by almost all the states of Greece and Asia, through their ambassadors, as gifts to Paulus, and an expression of their joy for his victory."

STUDY ON 5, *a*–*d*.

To what does Scipio declare himself superior? Who agree with him? Why is he allowed this superiority? What assembly has the greatest political power at Rome? Name all the ways in which its favor is gained. What change do you notice in the character of the Roman people since the beginning of the Punic wars? What do you infer, from Cato's remark, was the common reason for desiring office? What class of men could not obtain or hold office on account of their condition? What constitutional measure might have opened office to them? (Compare with the Athenian democracy under Pericles.)

What class of people are oppressed by the Romans? What danger may threaten Rome in consequence?

What effect would such a triumph as here described have upon the life of Rome? Its art? Its ideas? Its ambitions? Its civilization?

e. Manners, Customs, Life, and Thought of the Period.

The soldiers who went against Antiochus "first brought to Rome gilded couches, rich tapestries, and . . . other works of the loom. . . . At entertainments . . . were introduced players on the harp and timbrel, with buffoons for the diversion of the guests; . . . the cook . . . became highly valuable," and cooking was regarded as an art. Poems on the art of good living, with long lists of dainties, were in vogue. "In Rome," Polybius tells us, "nobody gives to any one unless he must do so, and no one pays a penny before it falls due, even among near relatives." The descendants of those who had once filled the highest offices, such as those of consul, censor, and prætor, were now allowed by law to place the wax images of these famous ancestors in their family hall, and to have them carried in their funeral procession. They were also distinguished from other citizens by purple-striped tunics and other ornaments. The senators were now given separate and superior seats in the theatre.

Farms were mostly worked by slaves, and the following were some of the maxims concerning them. "A slave must either work or sleep." "So many slaves, so many foes." "Let the father of a family," counselled Cato, "sell his old carts, old iron, the sick slave, the old slave, and all that he can sell." "A good watch-dog must not be on too intimate terms with his fellow-slaves," said another Roman. These slaves were mostly foreigners captured in war.

It was during this period that the Romans began to amuse themselves regularly with gladiatorial[1] and wild-beast fights,

[1] The gladiators were slaves, mostly captives taken in war, who were thoroughly trained for hand-to-hand combats of all sorts.

which the senate vainly tried to suppress. On one occasion, Greek flute-players were introduced, but their music failed to please, whereupon they were directed to begin a boxing-match, which gave most perfect satisfaction. It was said that the audience would always leave a play, if rope-dancing or fighting were to be seen.

Accounts of the expenses for auspices, sacrifices, and the support of the national faith were kept as exactly as, and together with, the accounts for the cook, nurse, and the household in general.

From Cato. — "A man must augment his substance, and he is deserving of praise and full of a divine spirit whose account-books, at his death, show that he has gained more than he has inherited." "Believe me, those statues from Syracuse were brought into this city with hostile effect. I already hear too many commending and admiring the decorations of Athens and Corinth, and ridiculing the earthen images of our Roman gods that stand on the fronts of their temples. For my part, I prefer these gods, — propitious as they are."

There was circulated through Italy at this time a book, explaining the gods to be personified powers of nature, or, in other words, to be merely allegorical. In one of the dramas of Ennius occurs this passage: —

"I shall always say, as I have said, that the gods are in heaven,
But careless, I think, of the actions of men; for if gods were
our rulers,
Then the good should have good, and the evil have evil; but
who ever saw it?"

At the battle of Pydna, an eclipse of the moon occurred. It was not, however, regarded as a bad omen, having been foretold by a Roman officer.

At a certain celebration of the Latin festival, "religious scruples were felt . . . because, on the offering of one of the victims, the magistrates . . . had not prayed for the Roman people. . . . When the matter was brought before the Senate,"

and they referred it to the . . . pontiffs; these decreed that the whole festival must be repeated.

STUDY ON *e*.

What proofs can you give that Cato's fear of luxury has good reason? (See also *a*.) What sort of a man is evidently admired among the Romans at this period? What do they care for? Proofs. Describe Cato's character. What relation between it and the Præ-Punic type of Roman character?

What gives a man entrance into the highest Roman "society"? From your study of *a* and *b*, what kind of men do you see will be able to make this entrance? This new Roman aristocracy, then, rests on what three bases? How is labor regarded at Rome? Why? (See also *b*.)

What class of people may become dangerous to Rome? Why?

What effect will the distribution of grain at Rome have upon the market of the small farmers of Italy? If they sell their lands, what will stand in the way of their working in the large vineyards or cattle-farms? How can they live at Rome, even if entirely ignorant of any other occupation than that of farming? What sort of men will they become at Rome? What class of population will be most numerous in the rural districts? What evil will result from this state of affairs in the city of Rome? What danger will threaten in the rural districts of Italy? How can you describe the Roman tastes of this period? As shown in amusements? In the list of great men? What cause can be found in the previous history in Rome for this?

What new way of regarding the old religious faith begins now? What danger is there for the state in these new views? What do the Romans seem to regard as the matter chiefly important in religion?

Name all the ways in which Greece and the East are influencing Rome at this time. Name two ways in which this influence comes to Rome.

Make a list of all the tendencies you have noticed in this period. How many of these tendencies are dangerous, and why? Name those politically dangerous; socially; religiously.

B. III. STUDY ON REPUBLICAN ROME, POST-PUNIC PERIOD.

Contemporary authorities: Julius Cæsar, Cicero, Sallust.

Other original sources: Suetonius, Plutarch.

Chief modern authority: Mommsen, Duruy.

1. *a. Summary of More Important Events,* 146–78 B.C.

146 TO 115. The Sicilian slaves arm themselves against their masters; their revolt is suppressed by Roman troops.

Tiberius and Gaius Gracchus, tribunes of the people, propose (*a*) that no citizen shall hold more than 320 acres of public land;[1] (*b*) that all land in excess of this shall be divided among the poor of Italy and of Rome; (*c*) that Roman citizenship shall be extended to the Italians; (*d*) that corn shall be sold at a low price to all Roman citizens; (*e*) that the Senate shall share its judicial power with the rich merchants and proprietors [*knights*] of Rome; (*f*) that colonies of the poorer Roman citizens shall not only be planted in Italy, but also in the Provinces. Tiberius carries his measures against the Senate by means of the Assembly of the Tribes, and presents himself for reëlection in spite of the Roman law; hearing that violence is to be used against him on the election-day, his friends arm themselves with staves; on that day a rumor runs through the Senate that Tiberius aims at kingly power; arming themselves with bludgeons, and clubs, and the legs of the benches, the senators enter the Forum, and disperse the adherents of Gracchus, who is this day killed.

Gaius Gracchus earnestly carries on the work of his brother; the Senate decree him a public enemy, and arm

[1] Land gained and divided by the state among its citizens.

themselves against him. His followers fight in his defence but are defeated, and Gaius slain. Thus end the "Dissensions of the Gracchi."

South Gaul (*Provence*) becomes a Roman province; a road is built from the Rhone to the Pyrenees, and strong colonies founded (Aix).

115 TO 100.

The heirs to the throne of Numidia quarrel, and appeal to Rome to decide between them. The senators, bribed by Jugurtha, one of these claimants, declare unjustly in his favor. Nevertheless, he flagrantly disobeys the positive commands of the Senate, and massacres so many Italians within his dominion, that the Senate is forced to declare against him. They send an army into Africa under the command, first of Metellus, then of *Marius*, who is assisted by *Sulla*. By these generals Jugurtha is conquered and brought captive to Rome, and Numidia rendered practically subject.

Various Teutonic tribes threaten both Hither and Farther Gaul, and Marius, elected consul[1] in spite of the law for five successive years, at length repulses them in two famous battles, in one of which Sulla also is prominent. A second armed revolt of Sicilian slaves is repressed by the Roman armies with some difficulty.

100 TO 88.

Drusus, tribune of the people, again brings forward the Gracchan proposals as to the division of lands and the enfranchisement of Italians; he is assassinated, and a law passed that all who favor the Italian claims are guilty of high treason to Rome. The "Social War" breaks out,—a war of the Italian allies (*Socii*) against Rome in order to gain the rights of Roman citizens; both Sulla and Marius are prominent and suc-

[1] It is important to remember that, in order to be a Roman general, one must be elected either consul or dictator.

cessful in this war, which, nevertheless, results in giving the Roman franchise to the whole peninsula.

88 TO 78. Mithridates, king of Pontus, aided by discontented states and cities in Asia and Greece, makes war on Rome, who makes Sulla her commander-in-chief; thereupon the followers of Marius arm themselves, and drive the supporters of Sulla from the Forum. They next vote that Marius shall be general for the East. Sulla now leads his own troops to Rome, and defeats the soldiers of Marius; the latter flees to Africa, while Sulla leaves for Asia.

Marius returns, lays siege to Rome, and takes it; his soldiers slay his enemies and plunder the city; Marius, without regular election, assumes the powers of a consul, but soon dies. His successor stands illegally as consul for three successive years, without being regularly elected. Both Marius and his followers support the measures of the Gracchi.

Sulla, victorious over Mithridates, dictates terms of peace, and returns to Italy 83 B.C. He there reconquers the Marian party, enters Rome with his troops, and has more than 4000 of his enemies put to death by his sole order. At his own suggestion, he is made dictator for so long time as he shall think fit; he gives thousands of his soldiers grants of land in Italy. After two years, in which he seeks to strengthen the power of the Senate, he resigns the Dictatorship, and soon after dies (78 B.C.).

STUDY ON I *a*.

Look over the wars and disturbances of the period, and tell how many and of what kinds they were. Judging from these wars and disturbances, what classes of people find themselves injured or oppressed by Roman rule? What causes for these disturbances are to be found in the Punic period? What class or classes of people are

to be benefited by each measure of the Gracchi? What class or classes would oppose each, and why? Which measure seems to you bad, and why? Into what parties are the people divided by the "Dissensions of the Gracchi"? What constitutional organization represents each? Which is the radical party? Which the conservative? In this case, which was the party of reform? Why should the Romans so violently oppose the Italian enfranchisement? What would the Italians gain by it? What faults of moral character displayed by the Romans in this period? What great differences do you see between the political life of Rome in the time of the Gracchi and that life before and during the Punic period?

How do the followers of Marius and Sulla break the laws of Rome? In whose hands is the actual power during the civil wars of these two generals? What necessities of Rome force power into their hands?

1. *b. Summary of Leading Events*, 78–27 B.C.

78 TO 60.

Marian revolts against the government of Sulla in Italy and Spain are put down by Pompey. A revolt of the gladiator-slaves of Italy is suppressed by Crassus and Pompey. Pompey and Crassus both desire to stand for the consulship; the Senate cannot legally grant this; but both are at the gates of Rome with their armies, and both are chosen to the desired office, each keeping an army near at hand.

Cilician pirates render the Mediterranean and its coasts very dangerous for commerce and travel; Pompey is chosen to subdue them, and given for the purpose absolute dictatorial power. In three months he renders the sea perfectly safe.

A second war with Mithridates breaks out, and Pompey, chosen to end it, is appointed dictator for the East; victorious, he turns Pontus, Syria, and Cilicia into Roman provinces (66–61).

A conspiracy to burn and plunder Rome, headed by Catiline, is discovered and defeated by the eloquence and detective skill of Cicero.

60 TO 27.

Julius Cæsar, Pompey, and Crassus agree to help each other to gain the office which each wishes from Rome (*First Triumvirate*). Cæsar is made consul, and introduces new laws for the distribution of land among the poor, especially among the families of soldiers (60–59 B.C.). He conquers Gaul and makes of it a Roman province. Cæsar and Pompey, supported by their respective armies, contend for the chief power at Rome; the contest ends by the victory of Cæsar at Pharsalus (48). (*Wars of the First Triumvirate.*)

After conquering the Pompeians in the provinces, Cæsar returns to Rome, is appointed dictator for ten years, and soon after, for life. In this office he accomplishes, or urges on, the following measures: (*a*) the giving of Roman citizenship to Hither Gaul, and to some of the communities of Farther Gaul and Spain; (*b*) the introduction of provincials (Gauls) into the Senate; (*c*) a reform of the calendar, which has sufficed ever since; (*d*) the survey of the whole empire; (*e*) the planting of Roman colonies in the provinces; (*f*) various public works for the improvement of Rome and Italy.

Cæsar is accused of aiming at kingly power, and a conspiracy is formed against him. He is slain by its leaders, Brutus and Cassius. His friend, Mark Antony, and his adopted heir and nephew, Octavian Cæsar, together with a certain Lepidus, agree to divide his power among them. Both parties gather troops; but those of Brutus and Cassius are utterly defeated at Philippi (42). Civil war between the Triumvirs themselves ensues, but is ended by the victory of Octavian Cæsar at Actium (31 B.C.).

Octavian becomes Augustus Cæsar, the first Emperor of Rome (27 B.C.).

STUDY ON I, *a* AND *b*.

What wrongs and weaknesses of Roman rule are indicated by *b*? Name in order the successive leaders of the party of the Gracchi up to 27 B.C. By what means do these men and their opponents gain their power in the state? What necessity forces the state to allow them this power; illustrate from Marius, Sulla, Pompey. What other means are employed to gain power during the whole period 146–27? [Gracchi and Cicero.] What sort of force does the emperor represent? On what class of people is he dependent for his power? Which of the two parties of the period does he represent? Name in order the men who hold imperial power from 146–27. Name in order the affairs which show the weakness of the Roman government. [Note the length of time of the disturbances at home compared with the foreign wars under Marius, Sulla, Pompey.] In what direction is it strongest?

2. *List of Noteworthy Men and Works of Post-Punic Period.*

Contemporaries of Cicero (106–43 B.C.) marked *.

Name.	*Birth, Circumstance.*	*Cause of Fame.*
*Antony, Mark,	Roman of consular rank, but poor.	See 1. *b*.
*Brutus and	Roman patrician.	See 1. *b*.
*Cassius,	Roman plebeian.	See 1. *b*.
*Cæsar, Julius,	Roman patrician.	Author of military and historical commentaries on the Gallic wars; see 1 *b*.
*Catullus,	Verona; of a wealthy and notable family.	Lyric poet, at first following Greek models.
*Cicero,	Latium; knight.	Senatorial orator; forensic pleader; author of essays on friendship, old age, the gods, and other abstract subjects; his written orations are masterpieces of elegant and effective eloquence.

Name.	*Birth, Circumstance.*	*Cause of Fame.*
Gracchus, Gaius,	Roman patrician.	See 1. *a*.
Gracchus, Tiberius,	Roman patrician.	See 1. *a*.
Lucretius,	Rome; of ancient family; knight(?).	Philosophical poet; his philosophy founded on the atheistic teaching of Epicurus.
Marius,	Latium; plebeian.	See 1. *a*.
*Nepos, Cornelius,	Cisalpine Gaul...	Historian and biographer.
*Pompey,	Patrician.	See 1. *b*.
*Sallust,	Land of the Sabines; plebeian.	Historian of Catiline's conspiracy and the Jugurthine wars; imitated Greek models.
Sulla,	Roman patrician.	See 1. *a*.
*Varro,	Land of the Sabines; plebeian; family of senatorial rank.	Author of works on agriculture and history; the "most learned of the Romans."

During this time new and important roads were built in Italy itself, and extended to Gaul, Spain, and Macedonia; the draining of the great Italian marshes was undertaken; the old aqueducts were repaired, and new ones built; new bridges were constructed; a new fish-market and forum were made at Rome; and the Great Circus was enlarged. All these works were inaugurated and executed by the Roman magistrates.

STUDY ON 2.

Of the works of this period, which do you consider as peculiarly Roman? (Compare with the lists on pp. 96, 162.) What element

of character causes the Romans to produce and care for such works? In what sorts of activity do the greatest Romans earn their fame? What class produces, on the whole, the greatest men of this period? Whence comes the literary greatness of Rome, and how is it influenced? What literary works are *original* to Rome?

3. *Illustrative Extracts from Contemporary and Original Sources.*

a. The Jugurthine War. (Abridged from Sallust.)

Now Jugurtha "despatched ambassadors to Rome, with a profusion of gold and silver. . . . When these deputies had arrived at Rome, and had sent large presents, according to the prince's direction, . . . so remarkable a change ensued, that Jugurtha, from being an object of the greatest odium, grew into great regard and favor with the nobility. . . . When the ambassadors, accordingly, felt sure of success, the senate, on a fixed day, gave audience to both parties. On that occasion, Adherbal . . . spoke to the following effect: —

"'My father, Micipsa, Conscript Fathers, enjoined me . . . to consider the right and authority as belonging to you; . . . and to regard you as my kindred and relatives, saying, that . . . I should find, in your friendship, armies, riches, and all necessary defenses of my realm. By these precepts I was proceeding to regulate my conduct, when Jugurtha . . . expelled me, . . . the hereditary friend and ally of the Roman people, from my kingdom and all my possessions. . . . It is what you bestowed that has been wrested from me; in my wrongs you are insulted. . . . I implore you, therefore, Conscript Fathers . . . by the majesty of the Roman people, . . . to arrest the progress of injustice, and not to suffer the kingdom of Numidia . . . to sink into ruin . . .'" The ambassadors of Jugurtha were then heard, and the senate proceeded to deliberate. "Yet that party gained the superiority . . . which preferred money and interest to justice," and the kingdom was divided in the interests of Jugurtha.

When, at last, the outrages of Jugurtha in Africa were reported at Rome, . . . "the senate . . . from consciousness of

misconduct, became afraid of the people . . . An army was then raised to be sent into Africa." On its arrival, both its commanders were tempted by Jugurtha with bribes, and were "seduced, by a vast sum of money, from integrity and honor to injustice and perfidy, . . . and the next day Jugurtha was formally allowed to surrender [on terms very favorable to himself]. . . . When rumor had made known the affairs transacted in Africa, and the mode in which they had been brought to pass, . . . among the people, there was violent indignation; as to the senators, whether they would ratify so flagitious a proceeding, or annul the act of the consul, was a matter of doubt. At this juncture a tribune of the people entreated them to bring the senators to judgment and to fetch Jugurtha to Rome as a witness." Jugurtha was accordingly brought, but "purchased, by a vast bribe, the aid of . . . a tribune of the people, by whose audacity he hoped to be protected against the law." When Jugurtha was called upon to give his testimony, this tribune "enjoined the prince to hold his peace; and though the multitude . . . were desperately enraged, . . . his audacity was at last triumphant. The people, mocked and set at naught, withdrew from the place of assembly; and the confidence of Jugurtha . . . was greatly augmented." Soon after, Jugurtha was ordered by the senate to quit Italy, and the war was continued under new commanders, of whom the best was Metellus. "When he arrived in Africa, the command of the army was resigned to him. . . . But neither had the camp been fortified, nor the watches kept; . . . every one had been allowed to leave his post when he pleased. The camp-followers, mingled with the soldiers, wandered about day and night, ravaging the country, robbing the houses, . . . carrying off cattle and slaves, which they exchanged with traders for foreign wine and other luxuries." Metellus at once gave "a general order that no one should sell bread, or any other dressed provisions, in the camp; . . . and that no common soldier should have a servant, or beast of burden. . . . He moved his camp daily, exercising the soldiers by marches across the country; he fortified it with a

rampart and a trench, exactly as if the enemy had been at hand. . . . Thus, by preventing rather than punishing irregularities, he in a short time rendered his army effective," and prosecuted the war with vigor.

But now as his lieutenant Caius Marius was one day "sacrificing to the gods, an augur told him that great and wonderful things were presaged to him," and having ardently desired the consulship, he asked for leave of absence to offer himself a candidate at Rome. This Metellus refused to give. From that time Marius "allowed the soldiers . . . more relaxation of discipline than he had ever granted them before. He talked of the war among merchants; . . . saying 'that if but half of the army were granted him, he would, in a few days, have Jugurtha in chains; but that the war was purposely protracted by the consul.'" He then induced "both soldiers and merchants to write to their friends at Rome, . . . to intimate that Marius should be appointed general. The common people at Rome, having learned the contents of these letters," voted that Marius should be general in the African War, and thus rendered useless the previous decree of the senate, which had given it to Metellus. "Nor did the senate . . . dare to refuse him any thing," while the people themselves felt an ardent desire to serve under Marius. "Every one cherished the fancy that he should return home laden with spoil . . . or attended with some similar good fortune. Marius himself, too, had excited them in no small degree" by speaking as follows: "They reproach me as being mean, and of unpolished manners, because, forsooth, I have but little skill in arranging an entertainment, and keep no actor, nor give my cook higher wages than my steward; all which charges I must, indeed, acknowledge to be just. . . . But let the nobility, if they please, pursue what is delightful and dear to them; let them devote themselves to . . . revelry and feasting, the slaves of gluttony and debauchery; but let them leave the toil and dust of the field . . . to us, to whom they are more grateful than banquets." Setting out for Africa, he continued the war with success; "his soldiers, kept under

mild discipline and enriched with spoil, extolled him to the skies." Among his officers, the most famous was Sulla, who became, in a short time, "the most expert of the whole army. He was, besides, affable to the soldiers, and . . . conversed jocosely as well as seriously with the humblest; . . . he was their frequent companion at their works, on the march and on guard." By the aid of Sulla, Jugurtha was captured, and Marius returned to Rome, having ended the war.

STUDY ON 3, *a*.

What was the real relation of Numidia to Rome? Why was not Rome able to defend Adherbal? What other source of Roman weakness appeared on the arrival of Metellus in Africa? What did the Romans seem to be caring for at this time? What proofs that this was general in all classes? Compare this with the state of affairs in the Punic period. What two parties were there now in Rome? What seemed to distinguish each according to Marius? What assembly represented each? Which was the stronger, and why? What proof have we of its superior strength? In what did the strength of the other consist? What feeling seemed to be the cause of the displacement of Metellus by Marius? By what means did Marius gain power and influence? By what, Sulla? Name all the ways in which the Roman power is seen to be weakened and endangered in the events of the Jugurthine War. By whom was she thus weakened and endangered?

b. Extracts from Cicero's Orations in Behalf of the Sicilians against Verres, who had been sent to Sicily as Prætor.

"While this man was prætor . . . no legal decision for three years was given on any other ground but his will; no property was so secure to any man, even if it had descended to him from his father and grandfather, but he was deprived of it at his command. . . . Roman citizens were tortured and put to death like slaves; the greatest criminals were acquitted in the courts of justice through bribery; . . . the most fortified harbors, the greatest and strongest cities, were laid open to pirates and robbers; the sailors and soldiers of the Sicilians, our own

allies and friends, died of hunger; the best built fleets on the most important stations were lost and destroyed, to the great disgrace of the Roman people. This same man, . . . in Achæa demanded money from a Sicyonian magistrate. Do not let this be considered a crime in Verres; others have done the same. When he could not give it, he punished him; a scandalous, but not an unheard of act. Listen to the sort of punishment. . . . He ordered a fire to be made of green and damp wood in a narrow place. There he left a free man, a noble in his own country, an ally and friend of the Roman people, tortured with smoke, half dead. . . . But the storming of that most ancient and most noble temple of the Samian Juno, how grievous was it to the Samians! how bitter to all Asia! . . . And when ambassadors had come from Samos into Asia . . . to complain of this attack on that temple, they received for answer, that complaints of that sort . . . must be carried to Rome. . . ."

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"Heraclius is . . . a Syracusan; a man among the very first for nobility of family, and, before Verres came, . . . one of the most wealthy of the Syracusans. . . . An inheritance of at least three millions of sesterces came to him, . . . the house was full of silver plate exquisitely carved, of abundance of embroidered robes, and of most valuable slaves. . . . An action is brought in due form against Heraclius. . . . Judges are appointed, whomsoever Verres chooses. . . . He commands them to condemn Heraclius. . . . So they condemn him. What is the meaning of this madness? . . . The first measures which are taken are to carry whatever chased plate there was among that property to Verres: as for all Corinthian vessels, all embroidered robes, no one doubted that they would be taken and seized, and carried inevitably to his house. The land of the province of Sicily liable to the payment of taxes is deserted through the avarice of that man. . . . Wherefore . . . O judges, you can easily see that Sicily, that most productive and most desirable province, has been lost to the Roman people, unless you recover it by your condemnation of that man.

For what is Sicily if you take away the cultivation of its land, and if you extinguish the multitude and the very name of the cultivators of the soil? . . . All the provinces are mourning; all the nations that are free are complaining; every kingdom is expostulating with us about our covetousness and our injustice; . . . the Roman people is now no longer able to bear . . . the mourning, the tears, and the complaints of all foreign nations."

STUDY ON 3, *b*.

What injury did Verres inflict upon the treasury of Rome? Upon her power? Upon her reputation? Upon her territory? Upon religious faith of men? How did he inflict each of these injuries? What proof from Cicero's speech that Verres was not the only case of such a provincial governor? What reason do we find in Verres' conduct for the eagerness for foreign office among the Romans? What do these extracts show to have been a ruling passion with many Romans? In what other case have you seen the same thing?

What do the cases of the Jugurthine War and the management of Sicily indicate as to the rule of Rome in her provinces? What faults had it?

c. The Rise of Julius Cæsar. (Abridged from Suetonius.)

"Julius Cæsar, the Divine, . . . lost his father when he was but sixteen; shortly after, he married Cornelia, the daughter of a famous Marian leader; Sulla, being then dictator, desired him to divorce her; but Cæsar, resolutely resisting, lost his office, his estates, his wife's dowry, and was forced to withdraw from Rome." After changing his place of concealment nearly every night, although he was suffering from ague, and having effected his release by bribing the officers who had tracked his footsteps, he at length obtained a pardon through the intercession of the vestal virgins, and of . . . his near relatives. After Sulla's death he returned to Rome, where he obtained several successive minor offices from the people. During this time "he not only embellished the Forum, with the adjoining halls, but adorned the Capitol also, with temporary piazzas, constructed for the purpose of displaying some part of

the superabundant collections he had made for the amusement of the people. He entertained them [also] with the hunting of wild beasts, and with games. . . . Having thus conciliated popular favor, he endeavored . . . to get Egypt assigned to him as a province, by an act of the people. . . . But . . . there was so much opposition from the faction of the nobles, that he could not carry his point. In order, therefore, to diminish their influence . . . he restored the trophies erected in honour of Caius Marius, which had been demolished by Sulla. . . . Having renounced all hope of obtaining Egypt for his province, he stood candidate for the office of chief pontiff, to secure which he had recourse to the most profuse bribery. . . . After he was chosen prætor, the conspiracy of Catiline was discovered; and while every other member of the Senate voted for inflicting capital punishment on the accomplices in that crime he alone proposed that the delinquents should be distributed for safe custody among the towns of Italy, their property being confiscated. He stood for this, until some knights standing near threatened him with instant death and even thrust at him with swords; whereupon he withdrew, and absented himself from the Senate "during the remainder of that year." Afterward, finding that "preparations were made to obstruct him by force of arms" in the discharge of his duties, "he betook himself privately to his own house, with the resolution of being quiet in a time so unfavorable. . . . He likewise pacified the mob, which . . . in a riotous manner made a voluntary tender of their assistance. . . . This happening contrary to expectation, the Senate . . . gave him their thanks."

On becoming consul "he introduced a new regulation: that the daily acts both of the Senate and people should be committed to writing and published." He also divided certain Campanian land "among upwards of 20,000 freemen, who had each of them three or more children." During the nine years in which he held the government of Gaul, he reduced it all to the form of a province. "He was the first of the Romans who, crossing the Rhine by a bridge, attacked the Germanic tribes.

. . . He also invaded the Britons, a people formerly unknown. . . . With money raised from the spoils of the war, he began to construct a new forum . . . and promised the people a public entertainment of gladiators and a feast . . . such as no one before him had ever given. The more to raise their expectations on this occasion, although he had agreed with victuallers of all denominations for his feast, he made yet farther preparations in private houses. . . . Young gladiators he trained up, not in the school and by the masters of defense, but in the houses of Roman knights, and even senators, skilled in the use of arms, . . . He doubled the pay of the legions in perpetuity, allowing them, likewise, grain, when it was in plenty, without any restriction, and sometimes distributing to every soldier in his army a slave and a portion of land. . . . Every person about him, and a great portion, likewise, of the Senate, he secured by loans of money at low interest or none at all; and to all others who came to wait upon him, either by invitation or of their own accord, he made liberal presents, not neglecting even the freedmen and slaves. . . . He endeavored with equal assiduity to engage in his interest princes and provinces in every part of the world, presenting some with thousands of captives, and sending to others the assistance of troops . . . without any authority from either the Senate or people of Rome. He . . . embellished with magnificent public buildings the most powerful cities, not only of Italy, Gaul, and Spain, but of Greece and Asia; until, all people being now astonished, and speculating on the obvious tendency of these proceedings, . . . the consul . . . made a motion in the Senate that some person should be appointed to succeed Cæsar in his province, before the term of his command was expired." Cæsar, understanding that this measure proceeded from Pompey, "wrote a letter to the Senate, requesting that they would not deprive him of the privilege kindly granted him by the people," or else that Pompey should resign the command of his army, as well as himself. But the Senate declined to interpose, and his enemies consented to no compromise. Cæsar advanced into Hither Gaul with his

troops, and, after once more failing to arrange matters at Rome, crossed the Rubicon, — the southern boundary of his own province, — and "with tears in his eyes, and his garment rent from his bosom, called upon the troops to pledge him their fidelity."

After becoming perpetual dictator, he gave money and land to all the veterans of his infantry; and to the Roman populace, wheat and oil and money. To all this he added a public entertainment and a distribution of meat, and, after his Spanish victory, two public dinners.

". . . His thoughts were now fully employed from day to day on a variety of great projects for the embellishment and improvement of the city, as well as for guarding and extending the bounds of the empire. In the first place, he meditated the construction of a temple to Mars, which should exceed in grandeur everything of that kind in the world. . . . He also projected a most spacious theatre . . . ; and also proposed to reduce the civil law to a reasonable compass, and out of that immense and undigested mass of statutes to extract the best and most necessary parts into a few books, to make as large a collection as possible of works in the Greek and Latin languages, for the public use. . . . He intended, likewise, to drain the Pontine marshes, to cut a channel for the discharge of the waters of the Lake Fucinus, to form a road from the upper sea through the ridge of the Apennine to the Tiber, and to make a cut through the isthmus of Corinth. . . . But in the midst of all his undertakings and projects, he was carried off by death."

* * * * * * *

"He was so nice in the care of his person, that he . . . kept the hair of his head closely cut, and had his face smoothly shaved. . . . His baldness gave him much uneasiness. . . . He therefore used to bring forward the hair from the crown of his head; and of all the honors conferred upon him by the Senate and the people, there was none which he either accepted or used with greater pleasure, than the right of wearing constantly a laurel crown. . . . In regard to wine, he was abste-

mious. . . . In the matter of diet, . . . he was so indifferent that, when a person in whose house he was entertained had served him with stale instead of fresh oil, and the rest of the company would not touch it, he alone ate very heartily of it, that he might not seem to tax the master of the house with rusticity or want of attention. . . . Cicero, in recounting to Brutus the famous orators, declares, 'that he does not see that Cæsar was inferior to any one of them,' and says 'that he had an elegant, noble, and magnificent vein of eloquence.' . . . On a march, he used to go at the head of his troops, sometimes on horseback, but oftener on foot, with his head bare in all kinds of weather. He would travel post . . . at the rate of a hundred miles a day; and if he were stopped by floods in the rivers, he swam across, or floated on skins inflated with wind. . . . He never marched his army by roads which were exposed to ambuscades, without having previously examined the nature of the ground by his scouts. Nor did he cross over to Britain before he had carefully examined in person the navigation, the harbors, and the most convenient point of landing in the island. . . . He was never deterred from any enterprise, nor retarded in the prosecution of it, by superstition. When a victim which he was about to offer in sacrifice made its escape, he did not therefore defer his expedition." In his speeches he always addressed his men as "fellow-soldiers," and loved them "to such a degree that, when he heard of the defeat of those under Titurius, he neither cut his hair nor shaved his beard until he had revenged it. . . . Upon his entering on the civil war, . . . the whole army agreed to serve gratis, without either corn or pay, those amongst them who were rich charging themselves with the maintenance of the poor. No one of them, during the whole course of the war, deserted to the enemy; and many of those who were made prisoners, though they were offered their lives upon condition of bearing arms against him, refused to accept the terms." Pompey, when besieged by the Cæsarians, "upon seeing a sort of bread made of an herb which they lived upon, said, 'I have to do with wild beasts,' and ordered it immediately

to be taken away, because, if his troops should see it, their spirit might be broken by perceiving the endurance and the determined resolution of the enemy. . . . When he had placed himself at the head of affairs, he advanced some of his faithful adherents, though of mean extraction, to the highest offices. . . .

"On the field of Pharsalia he called out to the soldiers 'to spare their fellow-citizens,' and afterwards gave permission to every man in his army to save an enemy. . . . And, finally, a little before his death, he permitted all whom he had not before pardoned, to return into Italy, and to bear offices both civil and military. He even replaced the statues of Sulla and Pompey, which had been thrown down by the populace. . . . He not only obtained excessive honors, such as the consulship every year, the dictatorship for life, and the censorship, but also the title of Emperor, and the surname of FATHER OF HIS COUNTRY. . . . He even suffered some honors to be decreed to him which were unbefitting the most exalted of mankind; such as . . . temples, altars, statues among the gods, . . . a priest, and a college of priests dedicated to himself. . . . He admitted into the Senate . . . even natives of Gaul, who were barbarians. . . . Upon the admission of foreigners into the Senate, a handbill was posted up, in these words: 'A good deed! let no man show a new senator the way to the house.'"

The magistrates, the soldiers, the citizens, and the matrons united in paying the honors of his funeral, and "in this public mourning there joined a multitude of foreigners, expressing their sorrow according to the fashion of their respective countries." The people erected in his honor a column of Numidian marble, placing it in the Forum. At this column they continued for a long time to offer sacrifices, make vows, and decide controversies, in which they swore by Cæsar. The Senate also ranked him among the gods by a formal decree.

STUDY ON 3, *c*.

Make a list of all the qualities of character displayed by Cæsar. Of these, which gave Cæsar power? Which were unfavorable to him? What material means did he employ to gain power? What was the

final and decisive means by which he won it? What does the fact that he could gain power by such means show of the people of Rome? What difference between him and the other party-leaders we have seen? In what was he their superior? What party did he represent? What classes of people did he favor? What was his attitude towards Provincials? Proofs. What classes of people would you expect to favor and support Cæsar? Why? What was his object in life? In how many ways was Cæsar great? What opinion have you of the way he gained his power? Of the way he used it? Give reasons for each opinion from the facts before you. What was the reason for the opposition to Cæsar? Why was he killed? What men may be regarded as the predecessors of Cæsar in Rome? Was his death a fortune or misfortune to Rome? Why? What do we learn of religion at Rome from the life of Julius Cæsar? Compare his career with that of Pisistratus.

d. Extracts Illustrative of Thought of the Time.

"The custom of reverence for, and discipline and rights of, the augurs, and the authority of the college, are still retained for the sake of their influence on the minds of the common people." But "how pitiful is the nature of a science, which pretends that the eccentric motions of birds are full of ominous import, and that all manner of things must be done, or left undone, as their flights and songs may indicate! . . . How, when, and by whom were such absurd regulations as these invented? . . . Such signs may be easily explained by reference to the laws of nature." — *Cicero.*

"We may be assured . . . that it makes not the least difference to a man, when immortal death has ended his mortal life, that he was ever born at all." — *Lucretius.*

"Alas! I am ashamed of our scars and our wickedness. . . . What have we, a hardened age, avoided? What have we in our impiety left unviolated? From what have our youth restrained their hands, out of reverence to the gods? What altars have they spared?"

* * * * * * *

"The palace-like edifices will in a short time leave but a few acres for the plough; . . . then banks of violets, and myrtle-

groves, and all the tribe of nosegays shall diffuse their odors in the olive plantations, which were fruitful to their preceding master. . . . It was not so prescribed by the institutes of Romulus, and the unshaven Cato, and ancient custom. Then private income was contracted, while that of the community was great."

* * * * * * *

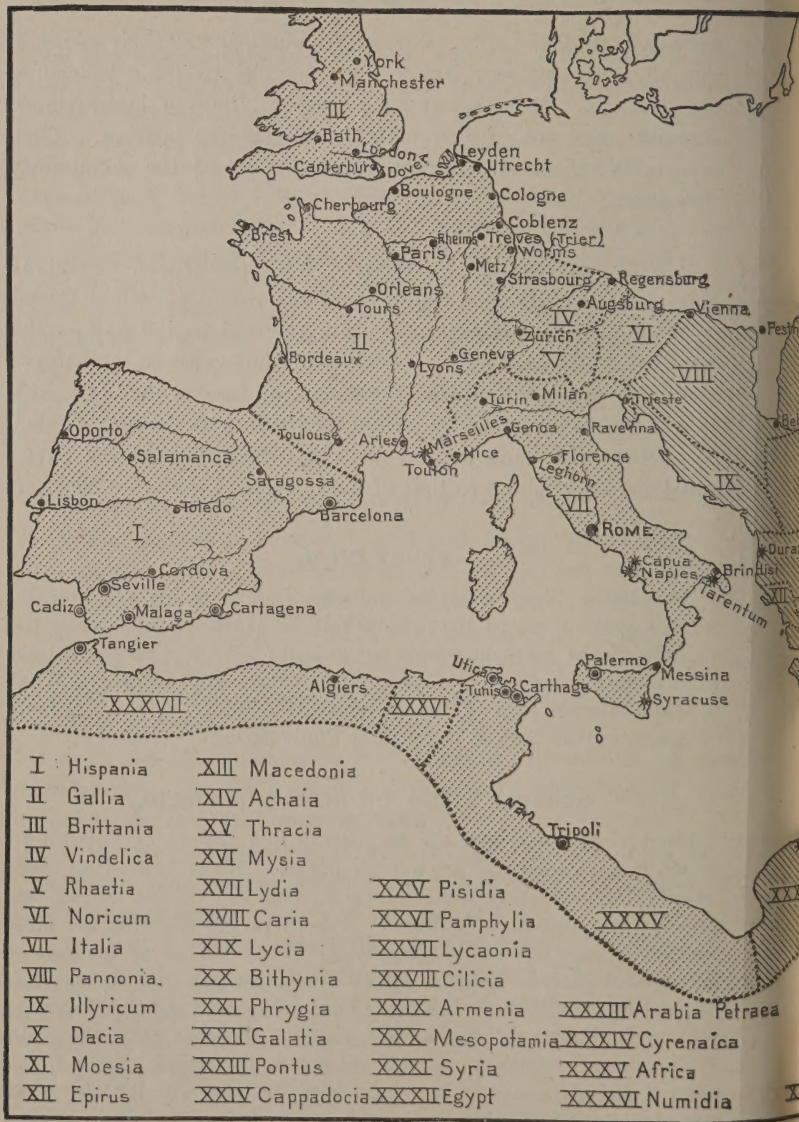
"Who can fear the Parthian? Who, the frozen Scythian? Who, the progeny that rough Germany produces, while Cæsar is in safety? . . . Every man puts a period to the day amidst his own hills, and weds the vine to the widowed elm-trees; hence he returns joyful to his wine, and invites thee [Cæsar], as a deity, to his second course; thee with many a prayer, thee he pursues with wine poured out [in libation] from the cups; and joins thy divinity to that of his household gods."—*Horace.*

STUDY ON *d*.

Considering Cicero a typical cultured Roman of his age, how did men of culture regard the popular faith? What was apparently the attitude of the common people towards it? What does the extract from Lucretius indicate? Each of the extracts from Horace? What relation between each of the extracts given under *d*, and the facts or characteristics noticed in the later Punic period?

GENERAL STUDY ON ROMAN REPUBLIC.

What single ideal had the Romans during the whole Republican period? Give instances from each period. What new ideals were added? When? How did the ideal of manners change during this time? Of morals? Of culture? What will you select as the most typically *Roman* age of the Republic? Why? What as the time of its greatest glory? Why? What causes can you give for the fall of the Republic? When did these causes begin to act? What part of the civilization of Rome was Roman? Whence came the rest? What general statement can you make as to the way in which Rome secured her dominion? In what order did she win it? In what period was religion least prominent?



N. B.—The names of towns appear in

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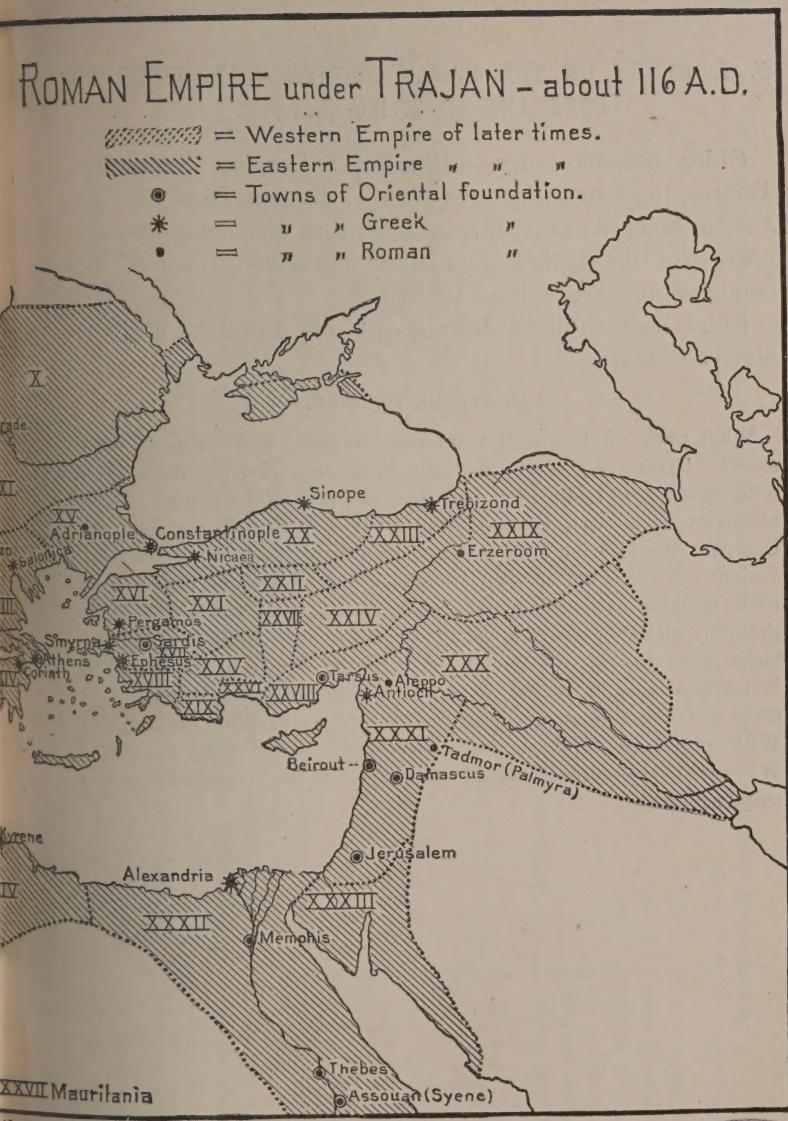

their modern, not their Roman, forms.

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C. I. STUDY ON THE PAGAN EMPIRE. — AUGUSTUS TO CONSTANTINE, 27 B.C.–323 A.D.

Chief contemporary authorities: Seneca, Suetonius, Tacitus, the two Plinys, the New Testament, Dion Cassius, Justin Martyr, Tertullian, Lactantius, the contemporary poets (see lists), the monuments and inscriptions of the empire found throughout its extent.

Chief modern historians accessible in English: Gibbon, Merivale, Duruy.

QUESTIONS ON MAP.

What parts of the empire are most strongly under Roman influence? Greek and Oriental? In what countries are these three influences mixed? By what fact do you judge of influence? What countries of modern Europe formed parts of the Roman Empire? Compare the location of the cities of modern Europe with the foundations of the empire. What great cities of Europe do not owe their foundation to the empire or to Greeks and Orientals? Name the four cities of the empire which are greatest to-day. What relation does the Mediterranean hold to the lands of the empire? What two facts in regard to the foundation of cities indicate that there was much commerce between the various parts of the empire? What provinces of Rome were uncivilized before their conquest? What provinces were civilized? How far are the boundaries of the empire natural?

1. *Table showing General Imperial Constitution as established by Augustus.*

Parts of the State in	*War.*	*Law.*	*Finance.*	*Administration.*	*Religion.*
Emperor, any Roman citizen, chosen by consent of Senate, citizens, and soldiers.	Declares peace and war; commands the armies; Imperator (*emperor*).	Proposes all measures to the Senate.	Arranges and decrees the taxes, controls the treasury, which also supports him.	Holds the powers of Censor, Consul, Tribune; is chief (Prince) of the Senate; appoints provincial governors, and, shortly after Augustus, recommends candidates for all magistracies; decrees public works, and furnishes the free grain for the capital.	Is Pontifex Maximus (chief high priest). After death becomes a deity to be adored throughout the empire.
Council of State,[1] private advisors or friends of the emperor, chosen by himself from any class.	Advises the emperor in regard to all matters of state.				

[1] This appears or disappears at the will of the Emperor, until it becomes permanent under Hadrian.

Parts of the State in	*War.*	*Law.*	*Finance.*	*Administration.*	*Religion.*
Senate, composed of Roman citizens as before.	Consulted by emperor in regard to war and peace.	Court of judgment; ratifies the imperial laws.		Appoints emperor and other officers, after reign of Augustus, in accordance with imperial or military suggestions.	Decrees the deification and worship of each emperor.
Roman citizens, consisting of the descendants of Romans, and of those who have bought the citizenship, or obtained it through imperial favor.	At first wholly, and afterwards partly, form the legions.	Are judged by the law of Rome.	Are subject to uniform taxation, less than that imposed on provincials.	Are eligible to Roman office; choose local officers in Rome and Roman colonies.	Free in matters of faith, if they do not neglect the public worship of the state.
Provincial governors.	Watch the frontiers and the order of the provinces.	Interpret the law of Rome in the provinces.	Are paid from the public treasury;[1] enforce the payment of the taxes through the provinces.	Apply the laws of Rome and edicts of emperor, and arrange local matters.	Preside over the festivals of the adoration (worship) of Rome and the emperors.

[1] They are forbidden to receive any present without the consent of Senate or emperor.

Parts of the State in	*War.*	*Law.*	*Finance.*	*Administration.*	*Religion.*
Provincials; the general mass of subjects through the empire.	Form auxiliary troops, and soon enter largely into the legions.	Governed in general by law of Rome, but often allowed their own local law.	Subject to a poll tax, a tax on land, and other imposts.	Often administer their own local affairs.	Allowed local faith when this does not interfere with the adoration of Rome and the emperor.
Army, composed mostly of citizens and provincials.	Guard the frontiers.		Are paid from the public treasury.	Keep order in the provinces; execute public works, roads, canals, bridges, aqueducts; often proclaim and establish the new emperor; the troops known as "*Prætorians*" form his body-guard.[1]	

[1] The Prætorian guard was at first composed of Italians alone, and formed a military aristocracy.

STUDY ON I.

Note two things which are the same throughout the empire, by its organization. Into whose hands has the power of the republican magistrates passed? Of the republican assemblies? Name two things which sustain this power. What name will you give to this form of government? What is the apparent object of holding the provinces? What differences between the imperial and the republican armies of Rome? What name is given to such a sort of army as that of the empire? With such a constitution on what does Rome depend for good or bad government? The inhabitants of the empire gain the rights of Romans by entering what class? What people conquered by Rome had a religion which would not admit of the adoration of Rome and the emperor?

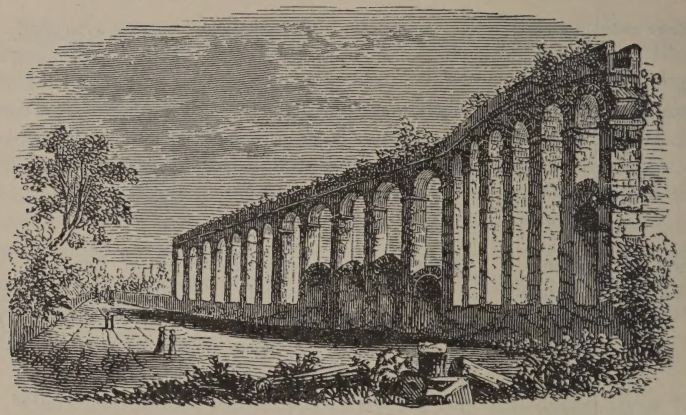
2. *Imperial List.*

Less important emperors omitted, but indicated by a *.

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Augustus, 27 B.C.–14 A.D.	Of wealthy plebeian family of equestrian rank (knight), and Italian origin; soldier and general.	Relationship to and adoption by Julius Cæsar; victory in the civil war against Mark Antony.	Survey of the whole empire; building of roads, canals, aqueducts, and baths (see Agrippa, under 3).	Conquest of Vendelica, Rhætia, and Pannonia; Romans defeated in Germany by *Arminius* (Hermann); birth of Christ (4 or 5 B.C.).[1]
Tiberius, 14–37. *	Of old patrician Roman family; general, prominent in the conquests of Augustus.	Adoption by and relation to Augustus; accepted by the Senate and the Prætorians.	Securing and strengthening of the frontier lines of the empire.	Election of city magistrates transferred from the popular assemblies to the Senate; Christ crucified.

[1] Modern criticism has discovered an error in the original date of the year of our Lord; hence this apparent contradiction.

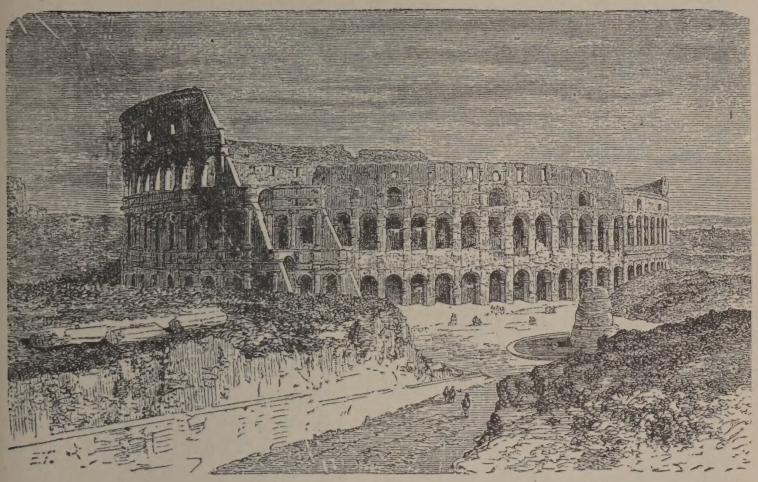
Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Claudius, 41–54.	Grand-nephew of Augustus, born at Lyons.	Relationship to Augustus; choice of soldiers.	The Claudian aqueduct of Rome; a new harbor at Ostia.	Conquest of Southern Britain; admission of Transalpine Gauls to the Senate.
Nero, 54–68.	Latin; adopted grandson of Tiberius.	Bribery of the soldiers to proclaim him emperor; intrigues of his mother.	A palace for himself, called the "Golden House of Nero."	Visit of Paul to Rome; the burning of Rome by Nero(?); the accusation and persecution of the Christians for this crime.
* * *	* * *	* * *	* * *	Civil wars for imperial office.
Vespasian, 70–79.	Sabine, of ordinary family; prominent in conquest of Britain; commander in conquest of Judæa.	Proclamation by the eastern legions at Alexandria; victory over the armies of his rival, and acceptance by the Senate.	Baths of Titus, and the Coliseum; triumphal arch of Titus for Jewish victory.	Conquest of Judæa and the destruction of Jerusalem.
Titus, 79–81.	Son of Vespasian; general in the East.	Birth; partnership in empire with father; proclamation by legions and acceptance by Senate.	Finished Coliseum; rebuilt at own expense the buildings destroyed at Rome by a three days' fire.	Eruption of Vesuvius; destruction of Pompeii and Herculaneum; persecution of the Christians.



PART OF THE CLAUDIAN AQUEDUCT.

Built under the Emperor Claudius, in order to bring the pure water of the Latin hills to Rome. The water ran through a stone channel supported on top of the arches; its size and shape may be seen at the broken end of the aqueduct in the foreground.

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Domitian, 81–96.	Son of Vespasian.	Birth; proclamation of soldiers and acceptance of Senate.	* * *	Final conquest of Britain by his general, Agricola.
Nerva, 96–98.	Of Cretan extraction; a senator.	Election of the Senate; consent of the armies.	Author of Agrarian law, by which large tracts of land were bought up, and allotted to poor citizens; pro-	* * *



THE COLISEUM.

Erected for the accommodation of the Roman people when they wished to see the combats of gladiators, wild beasts, pugilists, and other entertainments furnished by the emperors. The seats surrounded and looked down upon the arena from different heights. The building was planned to hold 80,000 spectators.

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
			vided for regular maintenance at public cost of the poor children of Italian towns.	
TRAJAN, 98–117.	Spaniard; a prominent general in the East	Adoption by Nerva; popularity in the ar-	Line of defences from the Rhine to the Dan-	Conquered Dacia for the empire permanently; persecuted the Christians in

Name and Date.	Birth and Circumstance.	Source of Imperial Power.	Famous Works.	Events and Changes.
	and on the Rhine.	mies, and acceptance by the Senate.	ube; aqueducts in provinces; bridges over Danube and other great rivers; a triumphal column in Rome; roads and fortresses in Dacia; triumphal arches to celebrate repair of harbors and roads.	the East.
Hadrian, 117–138.	Of Italian family long settled in Spain; general.	Related to his guardian, Trajan, by birth and marriage; commander of Syrian army.	Built a fortified rampart (Picts' wall) across Britain; built a mausoleum for himself (now Castle of San Angelo), and a famous villa; built bridges and temples; restored drainage of Rome.	Reformed the discipline of the army; reduced the law of Rome and Italy to a uniform and permanent standard; made the Council of State a high court of justice.

TRAJAN AND THE LICTORS.

(Marble relief from Trajan's Forum.)

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Antoninus Pius, 138–161.	Of Gallic origin; of high rank and office.	Adoption by Hadrian; acceptance by Senate.	Wall built from Forth to Clyde; founded a charity for orphan girls.	None; peace and toleration.

MOSAIC FROM THE BATHS OF CARACALLA, REPRESENTING FAMOUS GLADIATORS.

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Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Marcus Aurelius, 161–180.	Nephew of Antoninus; of Spanish origin; Roman birth.	Adoption by Antoninus and acceptance by the Senate.	Triumphal column to celebrate his German victories; author of philosophical (Stoic) meditations.	Reduction of Parthia and defeat of Germanic barbarians on northern frontier.
* * *	* * *	* * *	* * *	* * * *
Septimius Severus, 193–211.	African, from near Carthage; prominent and excellent commander.	Proclamation by legions of Pannonia, who conquered the armies of his rival candidates; acceptance by Senate.	A triumphal arch at Rome.	Replaced the Prætorian guards by soldiers from the frontiers; persecution of the Christians.
Caracalla, 211–217.	Son of Septimius Severus, born in Gaul.	Appointment of his father and murder of his brother, also appointed by the father; declaration by Prætorians; acceptance by the Senate.	Baths of Caracalla.	Made every free inhabitant of the empire a Roman citizen; massacre of Alexandrians on account of their allusions to his fratricide.
* * *	* * *	* * *	* * *	Constant civil war between rival imperial candidates and their supporting armies.

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
Decius, 249–251.	Roman senator and general; Pannonian.	Declared by the Mœsian army in revolt against reigning emperor.		Great defeat by the Goths, who retreated on being promised an annual sum of money; general persecution of Christians.
* * *	* * *	* * *	* * *	Wars with Persians and with Goths; civil wars between various (at one time thirty) imperial candidates and their armies; persecution of Christians; empire ravaged by plague.[1]
Claudius II., 268–270.	From Illyricum; low birth; soldier; general.	Choice of predecessor; acceptance of army.	* * *	Great victories over the Goths; a picked body of Goths placed in the Roman army.
Aurelian, 270–275.	Peasant of Illyria; victorious general of Claudius.	Proclamation by the legions and acceptance by the Senate.	New defensive wall for Rome.	Ended the Gothic war; drove back the Germans from Italy; conquered Zenobia, empress of Syria; gave Goths a permanent settlement in Dacia beyond the Danube; admitted Goths to imperial body-guard; persecution of Christians.

[1] Gibbon calculates that nearly half the inhabitants of the empire perished at this time by war, famine, and pestilence.

Name and Date.	*Birth and Circumstance.*	*Source of Imperial Power.*	*Famous Works.*	*Events and Changes.*
* * *	* * *	* * *	* * *	* * * *
DIOCLETIAN, 284–305, and	Son of Dalmatian freedman or serf; commander of the former emperor's body-guard.	Proclamation by the legions of the East; victory over the army of his rival.	Baths in Rome; a splendid and extensive palace for himself at Spalatro in Dalmatia.	Divided the empire[1] between two rulers and two capitals (Nicæa and Milan). Each ruler (Augustus) had an assistant (Cæsar), wore a diadem, and required his subjects to approach him prostrate, adoring his divinity; appointed consuls without consent of Senate; general persecution of Christians; subdued rebellion in Egypt.
Maximian, 286–305.	Illyrian peasant; soldier; general.	Choice of Diocletian and the army.	Circus, theatre, baths, etc., at Milan.	Subdued, by his assistant Cæsar, the revolting provinces of the west.
* * *	* * *	* * *	* * *	* * * *

STUDY ON 2.

Among the events and changes given in the imperial list, select those which were *constitutional.* What was the tendency of these changes? In which century were these changes most radical? In whom did they culminate? What effect had they upon the equality of the inhabitants of the empire? What classes gained in equality? Under what *forms* did the empire exist up to the time of Diocletian? How will you describe the form of government established by him? What was the final basis of the imperial power? How proved to be so from these lists? What remark can you make of the hereditary

[1] The Western division comprised Italy, Gaul, Britain, Spain, Africa; the Eastern, Greece, Macedonia, Egypt, Asia Minor. (See map.)

nature of the imperial office? Illustrate. Was such a change for the worse or better? Why? What part of the empire was represented by the emperors as a whole? Prove it. How were the provinces better off under the emperors than under the republic? What strikes you as the great fault of the constitution? What light does the origin of the emperors throw on the equality of men in the empire? of equality in the earlier as compared with the later years of the period?

3. *List of Great Men of the Pagan Empire, exclusive of Emperors.*

a. Men of the Augustan Age and the First Century. (Men of the Augustan Age marked *.)

Name.	*Birth and Circumstances.*	*Cause of Fame.*	*Language used.*
*Agrippa.	Of obscure birth; Roman general, and associated with Augustus in magistracy of Rome.	Projected the Pantheon; made a survey and map of whole empire for Augustus; made fine military roads in Gaul and aqueduct of Nimes.	Latin.
*Diodorus.	Sicilian Greek; travelled in all parts of the empire to get material for his history; lived at Rome.	Author of general history of the civilized world up to his own time.	Greek.
*Dionysius.	Asiatic Greek; lived at Rome.	Author of History of Rome; literary critic and rhetorician.	Greek.
Epictetus.	A Phrygian slave, owned by a freedman of Nero in Rome.	Teacher of the Stoic philosophy.	Greek.
*Horace.	Son of an Apulian freedman.	Author of poems, satirizing human nature and contemporary manners.	Latin.
Josephus.	Jew of most illustrious lineage.	Historian of Judæa.	Greek.

THE PANTHEON OF AGRIPPA.

The two little bell-topped towers are an addition of modern times. The rest is according to the Roman plan.

Name.	*Birth and Circumstances.*	*Cause of Fame.*	*Language used.*
*Livy.	Paduan by birth and education; of consular rank.	Author of a History of Rome from its foundation.	Latin.
Lucan.	Spaniard of Italian origin and equestrian rank.	Author of poem on civil wars of Pompey and Cæsar.	Latin.
Martial.	Native Spaniard.	Writer of epigrams, or short and pithy poems, generally satirical, upon contemporary life and manners.	Latin.

Name.	*Birth and Circumstances.*	*Cause of Fame.*	*Language used.*
*Mæcenas.	Roman knight.	Friend and first adviser or minister of Augustus; patron of literary men, notably Horace and Virgil.	Latin.
*Ovid.	Italian of equestrian rank.	Poet, using Greek materials and forms.	Latin.
Quintilian.	Spaniard of official rank.	Writer on rhetoric and oratory; lawyer.	Latin.
Pliny the Elder.	From Cisalpine Gaul, and of noble family; magistrate and inspector of finances.	Writer on natural science, and student.	Latin.
Seneca.	Spaniard by birth and education; knight and senator.	Philosophical writer of Stoic school.	Latin.
*Virgil.	Mantuan freeholder, educated at Cremona and Milan.	Author of the "Æneid," an epic modelled after Homer, descriptive of the founding of Rome.	Latin.
*Vitruvius.	Of Verona; inspector of public buildings for Augustus.	Architect, and author of work on architecture.	Latin.

b. Men of Second Century.

Apuleius.	African of magisterial rank.	Author of "Golden Ass," a story founded on Greek originals, but satirizing contemporary manners.	Latin.
Arrian.	Asiatic Greek of poor but honorable birth; high Roman magistrate.	Biographies of Alexander and his successors; wrote on geography and the military art.	Greek.

Name.	*Birth and Circumstances.*	*Cause of Fame.*	*Language used.*
Galen.	Son of a wealthy architect at Pergamos; studied at Alexandria; lived at Rome.	Author of medical works; physician of Marcus Aurelius.	Greek.
Justin Martyr.	Greek of Samaria.	Apologist[1] and Christian philosopher and martyr, under Marcus Aurelius.	Greek.
Juvenal.	Son of Italian freedman; Roman magistrate.	Author of poems satirizing contemporary life.	Latin.
Lucian.	Of a poor Syrian family.	Author of satirical dialogue dealing with contemporary thought, life, knowledge, and faith.	Greek.
Plutarch.	Bœotian Greek of honorable family.	Biographer of famous Greeks and Romans.	Greek.
Ptolemy.	Egyptian, studying and observing at Alexandria.	Astronomer, mathematician, and geographer; taught that the earth is round and the centre about which the heavens turn; author of the "Almagest," a work on astronomy, containing important lists of stars.	Greek.
Pausanias.	Lydian.	Traveller; geographical writer.	Greek.
Pliny the Younger.	Of Cisalpine Gaul; Roman magistrate.	Lawyer; writer of letters descriptive of contemporary manners.	Latin.

[1] Apologist: one who made a literary defence of Christianity, addressed to the pagan world.

Name.	Birth and Circumstances.	Cause of Fame.	Language used.
Suetonius.	Son of a soldier.	Biographer of the twelve Cæsars (Julius to Domitian).	Latin.
Tacitus.	Italian; Roman magistrate and patrician.	Historian of nearly contemporary Roman events; author of the "Germania," a description of the Germans.	Latin.

During this century the books of the New Testament received their canonical form in Greek.

c. *Men of Third Century.*

Cassius, Dion.	Of Asia Minor; Roman magistrate; senator and governor.	Author of a history of Rome.	Greek.
Clement, St.	Of Alexandria; head of the Christian school there.	Author of works on Christian doctrine and practice.	Greek.
Cyprian, St.	Born at Carthage; of a distinguished family; well educated in philosophy and literature; Bishop of Carthage.	Sold his goods for the sake of the poor; lived austerely and alone; regarded as father of the poor; wrote moral, religious, and theological works and letters.	Latin.
Lactantius.	African(?); studied near Carthage.	Famous orator and apologist for the Christians; poet; author of philosophic and religious writings and letters.	Latin

Name.	*Birth and Circumstances.*	*Cause of Fame.*	*Language used.*
Origen.	Of Alexandria; finely educated in literature, philosophy, theology.	Teacher and preacher at Alexandria; of ascetic life; had but one cloak, slept on the ground, ate as little as possible, wrote commentaries and theological works of philosophical character.	Greek.
Porphyry.	Syrio-Phœnician; studied at Alexandria and Rome.	Author of philosophical and critical works; opposed Christian doctrine; Platonist.	Greek.
Tertullian.	Carthage; son of a soldier.	Author of arguments against pagan belief and practice; of moral and theological writings; Montanist; taught severest asceticism.	Latin.
Ulpian.	Of Tyre; Roman magistrate.	Author of works on law.	Latin.

STUDY ON 3.

What general remark can you make in regard to the origin and circumstances of the great men of the pagan empire? Compare with republican Rome. What is indicated by this difference? What does this list indicate in regard to the civilization of the provinces? From whom did the western provinces (Gaul, Spain, Africa) take their civilization? From whom the eastern? Prove it. What unity does this same fact prove existed in the empire? With what division? What province came first into prominence? What reason can you think of for this? What kind of work seems to have been the most popular at Rome? What was original to the Romans? What was the strongest intellectual influence felt by the Romans? Instances. — (Take one

from the picture of the Pantheon.) Compare the three centuries in point of intellectual activity. To what class of Romans is this sort of activity almost entirely confined in the third century? What inference can you draw from this as to the influence and culture of this class?

GENERAL STUDY ON 2 AND 3.

Which was the most excellent century of imperial rule? Which the worst? Illustrate by number of emperors, by literature, by events and changes, by imperial works, by comparison of pictures on p. 201 and p. 202. What kind of things do the imperial works show the Romans to have cared for? What sort of ability is indicated by these works? What new construction do you find employed in the Pantheon which you have not seen used by any other people? If Trajan and the Lictors (p. 201) and the Gladiators (p. 202) be typical Roman work, what difference do you note between Greek and Roman material in art?

What outside danger threatened Rome more and more? What indication of this danger in the works of the emperors? What great change in the population and the army began to take place in the third century? What facts show this change? Give two proofs of the extensive spread of Christianity.

4. *Extracts Illustrative of Life and Thought of the Pagan Empire.*

a. The Vision and Prophecy of Augustus. (From Virgil's Æneid).[1]

"This, this is the man whom you have often heard promised to you, Augustus Cæsar, the offspring of a god; who once more shall establish the golden age . . . and shall extend his empire . . . beyond the sun's annual course, where Atlas, supporting heaven on his shoulders, turns the axle studded with flaming stars." Thus Virgil elsewhere speaks of Augustus: "A god hath vouchsafed us this tranquillity; for to me he shall always be a god; a tender lamb from our folds shall often stain his altar [with his blood]."

[1] According to favorite Roman legend, Rome was founded by *Æneas*, one of the Trojan heroes who fled from the ruin of Troy. His adventures form the subject of the "Æneid." In the course of them he is foretold the future greatness of Rome, and sees a vision of its heroes.

b. From Epictetus.

"Cæsar has procured us a profound peace; there are neither wars, nor battles, nor great robberies, nor piracies; but we may travel at all hours, and sail from east to west." (*Under Nero.*)

c. From Tacitus. *A Letter of Tiberius to the Senate in Answer to a Request for Sumptuary Laws.*

"But what is it that I am first to prohibit? what excess retrench to the ancient standard? Am I to begin with that of our country seats, spacious without bounds; and with the number of domestics, from various countries? or with the quantity of silver and gold? or with the pictures, and statues of brass, the wonders of art? or with vestments, promiscuously worn by men and women? . . . It is wonderful that nobody lays before the Senate . . . that the lives of the Roman people are daily exposed to the mercy of uncertain seas and tempests; were it not for our supplies from the provinces — supplies by which the masters, and their slaves, and their estates are maintained — would our groves, forsooth, and villas maintain us?"

The First Persecution of the Christians.

The name of Nero has become the synonym for all that is vile and cruel. He poisoned his rival, the son of the former emperor; he caused his mother and his first wife to be assassinated; his second wife died from the effects of a kick; his companions were the vilest men of Rome, in whose company he played the gladiator and the robber; it was the current belief of antiquity that he himself set fire to Rome. "To suppress this rumor," says Tacitus, "he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians. . . . And in their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately

mingling with the common people in the habit of a charioteer, or else standing in his chariot."

How Otho became Emperor.

The last of the Cæsar family died in Nero, and the legions of Spain proclaimed their general, Galba, emperor; on arriving at Rome he addressed the prætorian guards, but "added no flattery nor hopes of a donation." Meanwhile Otho, a boon companion of Nero, "had been in the habit of courting the affections of the army. . . . On their march, in the lines, at their quarters, he made it his business to converse freely with all, . . . and with his interest and his purse was ready to be their friend. . . . With malignant insinuation glancing at Galba, he omitted nothing that could fill the vulgar mind with discontent. . . . The loss of the donative, so often promised and still withheld, was the topic enforced to inflame the minds of the common men. . . . The vile and profligate were so ready for mutiny and the upright to connive, that, on the day after the Ides of January, they formed a resolution to take Otho under their care . . . and . . . proclaim him emperor. . . . The whole populace, in the meantime, with a crowd of slaves intermixed, crowded the palace, demanding, with discordant cries, vengeance on the head of Otho and his partisans, as though they were clamoring in the circus or amphitheater for some spectacle. . . . Meanwhile, the prætorian guards with one voice declared for Otho. They ranged themselves in a body round his person, and . . . the whole camp resounded with shouts and tumults and mutual exhortations. . . . They recommended the prince of their own choice to the affections of the men, and the men, in their turn, to the favor of the prince. Otho, on his part, omitted nothing; he paid his court to the rabble with his hands outstretched, scattering kisses in profusion, and, in order to be emperor, crouching like a slave. . . .

"Galba, meanwhile, was borne in various directions according as the waving multitude impelled him. The temples, and great halls around the forum, were filled with crowds of sorrowing spectators. A deep and sullen silence prevailed; the very

rabble was hushed; amazement sat on every face. . . . Otho, however, received intelligence that the populace had recourse to arms, and thereupon ordered his troops to push forward with rapidity. . . . They entered the city, they dispersed the common people, trampled the Senate under foot; with swords drawn, and horses at full speed, they burst into the forum. . . . The people fled in consternation; such as hesitated were attacked sword in hand." Galba was slain, and "another Senate and another people seemed now to be in possession of Rome. All pressed forward to the camp. Every man endeavored to distance those near him, and strive with those before him. They reviled Galba, and applauded the judgment of the soldiers. They kissed the hands of Otho, and in proportion to their want of sincerity, . . . multiplied their compliments. . . . The fathers assembled without delay. The tribunitian power, the name of Augustus, and all imperial honors enjoyed by former princes, were by their decree granted to Otho."

From the Dialogue on Oratory.

"What is our present practice? the infant is committed to some wretched creature in the shape of a Greek chambermaid, assisted in her task by a slave or two, generally the very worst in the whole household, and unfit for the discharge of any office of trust. From the fables, and worse than idle tales of these people, the mind of the child receives its first coloring. There is not a single person in the whole household who troubles himself in the slightest degree about what he says or does before his youthful master. . . . In these days the patronage of actors, the passion for horses and gladiators . . . seems impressed, if I may say so, upon the very infants; and when once the mind has been beset . . . by things like these, what room is left for honorable pursuits; what else is the subject of conversation in the domestic circle? If we enter our schools, what else do we hear our boys talking about? Nay, this is the most usual topic with which even the teachers amuse their pupils." Says Quintilian on this same subject: "Before the child can

talk, he understands all about the merits of the cook; he calls for delicacies. We educate their palates before we teach them how to speak."

d. From the Letters of the Younger Pliny.

"I had the great pleasure of hearing from our common friends that you take your leisure and lay it out as a man of your good sense ought; living down in a charming part of the country, and varying your amusements, — sometimes driving, sometimes going out for a sail, holding frequent learned discussions and conferences, reading a good deal, and, in a word, daily increasing that fund of knowledge you already possess. This is to grow old in a way worthy of one who has discharged the highest offices both civil and military, and who gave himself up entirely to the service of the state while it became him to do so."

* * * * * * *

"I had taken refuge in my villa at Tuscum, in hopes of passing my time here, at least, in my own way; but that is a privilege, I find, I am not to enjoy even here; so greatly am I interrupted with the troublesome complaints and petitions of my tenants, whose accounts I look over with more reluctance than I do my own; for really it is with great unwillingness I examine even these. . . . Meanwhile, my domestic affairs are neglected as much as if I were away."

* * * * * * *

"The getting in of my vintage . . . particularly employs me at present, if getting it in means gathering a grape now and then, visiting the winepress, tasting the must in the vat, and sauntering up to my servants, who, being all engaged out of doors, have wholly abandoned me to my readers and my secretaries."

Under Trajan, Pliny was made governor of the province of Bithynia; and the following extracts are from Pliny's correspondence with the emperor: —

"The Prusenses, Sir, having an ancient bath, which lies in a ruinous state, desire your leave to repair it; but, upon examination, I am of opinion it ought to be rebuilt."

Trajan to Pliny.

"If the erecting a public bath will not be too great a charge upon the Prusenses, we may comply with their request."

Pliny to Trajan.

"Having been petitioned by some persons to grant them the liberty . . . of removing the relics of their deceased relations, upon the suggestion that either their monuments were decayed by age, or ruined by the inundations of the river, . . . I thought proper, Sir, . . . to consult you."

Trajan to Pliny.

"It will be a hardship upon the provincials to oblige them to address themselves to 'Rome,' whenever they may have just reasons for removing the ashes of their ancestors. In this case, therefore, it will be better you should . . . grant or deny them this liberty as you shall see reasonable."

While governor, certain persons were brought to trial before him on the charge of being Christians, of whom he writes as follows: "They repeated after me an invocation to the gods, and offered religious rites with wine and incense before your statue . . . and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians into any of these compliances; I thought it proper, therefore, to discharge them."

". . . It appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country."

e. From the Meditations of Marcus Aurelius.

". . . Suppose that men kill thee, curse thee. . . . If a man should stand by a pure spring and curse it, the spring never ceases sending up wholesome water; and if he should cast clay

into it, or filth, it will speedily disperse them, and wash them out, and will not be at all polluted. . . . What, then, is that about which we ought to employ our serious pains? This one thing: just thoughts and social acts; and words which never lie; and a temper which accepts gladly all that happens. . . . Everything harmonizes with me which is harmonious to thee, O Universe. Nothing is too early nor too late for me, which is in due time for thee. Everything is fruit to me, which thy seasons bring, O Nature; from thee are all things; in thee are all things; to thee all things return. . . ."

STUDY ON 4.

Be ready to prove by quotations your answers to the following questions: — In what way were the emperors regarded? What was considered the glory and value of the empire? Of the Romans? — Why did Tiberius speak of "uncertain seas and tempests" as a source of danger to Rome? Some one has said, "I hold all Rome guilty of this Nero"; explain it. What qualities displayed by the Romans — citizens, senators and soldiers — in the elevation of Otho? What class ruled the empire? What relation between the education and the life of Romans? How was labor regarded? What reason was there for this in the constitution of society? What proof in Pliny's letters of the great centralization of power in the imperial hands? How did the imperial compare with the republican regard for the provinces? What reason for this difference? What testimony in these letters as to the spread of Christianity? The character of Christians? What resemblances between the reflections given from Marcus Aurelius and Christian teaching?

Make a list of all the good things about the Roman Empire. Make a list of all the evils that you have found in it. What ideals exist in the Pagan Empire?

f. From the Reported Words of Christ.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

* * * * * * *

"Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. . . . Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

* * * * * * *

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For what is a man profited, if he gain the whole world, and lose his own soul? . . . Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. . . . But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

* * * * * * *

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed."

* * * * * * *

"God is a spirit: and they that worship him, must worship him in spirit and in truth."

g. From the Epistles of the Early Christians.

"To us there is but one God, the Father, of whom are all things, and we in him. . . . There is neither Jew nor Greek,

there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. . . . We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your hands, as we commanded you; that ye may walk honestly. . . . This we commanded you, that if any would not work, neither should he eat. . . . In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. . . . They that will be rich, fall into temptation . . . for the love of money is the root of all evil: charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute."

* * * * * * *

"But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home . . . that the word of God be not blasphemed. Young men likewise exhort to be sober-minded, in all things shewing thyself a pattern of good works. . . . Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God, our Saviour, in all things. . . . Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Note on Heresies. — From Phrygia, in the second century, came the doctrine of *Montanus*, who thought himself the dwelling of the Holy Ghost, and who taught that the end of the world was near, and that bodily suffering would purify the soul [*asceticism*]. In Alexandria and Egypt were many *Gnostics* who denied the humanity of Christ. In the third century some denied his divinity. Then, too, came the *Manichæans* from Persia, teaching the existence of two gods, one good, one evil. They condemned marriage, and considered that

the body was so evil that to continue the human species was but to prolong the reign of evil. There was much discussion in this century about baptism, about the marriage of the clergy, their duties and accountability. Just at the close of the period arose the famous Arian controversy between Arius, deacon of Alexandria, who maintained that Christ was like God and had been created by him, and Athanasius, bishop of Alexandria, who taught that Christ was himself very God.

STUDY ON *f*, *g*, AND NOTE.

What in Roman life was attacked by the Christian teachings? What in Roman ideas? What in organization? What virtues did they insist upon? Why was Christianity dangerous to Rome? In what part of the empire did all the heresies arise? Why in that part rather than another? What sort of activity do they indicate in the early church? What danger did they threaten her with? What was the bond of union among Christians? What previous bonds of union did the Christians abolish or ignore by their teachings? What was their ideal?

GENERAL QUESTIONS ON ROMAN HISTORY.

Of what value was the Roman dominion to the countries governed? What real differences existed between the divisions of the empire made by Diocletian? To what old empire did the eastern division roughly correspond? Of what advantage was the empire to the spread of Christianity? What is the application of the motto prefixed to the studies in Roman history? To what part of the history does it most thoroughly apply? What countries could Rome make after her own pattern, Roman? What countries were uninfluenced, though conquered by her? What proof can you give of this? What seems to you the best period of Roman history? What its worst? What was the most *characteristic* period? What was the *genius* of Rome? How shown? When and how did this genius first appear? When and how did her faults first appear?

THE TEUTONIC BARBARIANS BEFORE 476.

"We hewed with our swords." — LODBROKAR.

Original and contemporary authorities: Tacitus, Cæsar, Jornandes, and Ammianus; Teutonic songs and legends embodied in later forms, notably, the Eddas, the Saga of the Burnt Njal, the Nibelungen Lied, Beowulf; actual village-communities, like those of Russia and the East, and traces of these all through modern Europe throw much side-light on this history.

Modern authorities in English: Stubbs' Constitutional History of England, true for all the West; Grant Allen's Early Britain, and Green's History of the English People.

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1. Note on Teutonic Land-Tenure. — The German territory belonging to any tribe was divided into cantons; in each canton was a certain number of marks; a mark was a district of country held by "kindred freemen," who grouped their dwellings in a village surrounded by wood and waste land. Within the village, each man owned his own homestead and a bit of vacant land around it. Once a year the land to be cultivated was divided among the villagers by common consent in a general meeting of the mark-men ["Mark-moot"] or by the decision of a chief or magistrate. Each householder raised from the lot assigned him the crops decided upon by the community. One man had as good a right as another to cut wood and let his pigs run in the forest, or send his cattle into the meadow-lands. The Mark-moot also decided if a new man might come among them to own land, or if an old settler might build apart from the village, and in general, on purely local affairs. Within the family the rule was patriarchal.

2. *Extracts from the "Germany" of Tacitus.*

"The people of Germany appear to me indigenous, and free from intermixture with foreigners. . . . In their ancient songs, which are the only records or annals, they celebrate the god

Tuisto, sprung from the earth, and his son Mannus, as the fathers and founders of their race. . . . A peculiar kind of verses is also current among them, by the recital of which, termed 'barding,' they stimulate their courage. . . . The land . . . is productive of grain, but unkindly to fruit-trees. It abounds in flocks and herds, . . . [which] form the most esteemed, and, indeed, the only species of wealth. . . . The greatest disgrace that can befall them is to have abandoned their shields. A person branded with this ignominy is not permitted to join in their religious rites or enter their assemblies. . . . In the election of kings, they have regard to birth; in that of generals, to valor. Their kings have not an absolute or unlimited power; and their generals command less through the force of authority than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience from the admiration they inspire. None, however, but the priests are permitted to judge offenders . . . so that the chastisement appears . . . the instigation of the god whom they suppose present with warriors. They also carry with them to battle certain images and standards taken from the sacred groves. It is a principal incentive to their courage, that their squadrons and battalions are . . . formed . . . by the assemblage of families and clans. . . . To their mothers and their wives, they bring their wounds for relief, nor do these dread to count or to search out the gashes. The women also administer food and encouragement to those who are fighting."

* * * * * * *

"When the affairs of the state are of lesser importance, the chiefs decide; when of greater, the whole community of cantons; but whatever is referred to, the decision of the people is first maturely discussed by the chiefs. . . . In assembly, all sit in arms. Silence is proclaimed by the priests. . . . The king or chief and such others as are renowned for age, for glory in arms, or eloquence, are heard, and gain attention rather by their ability to persuade than their authority to command. . . . If a proposal displease, the assembly reject it by an inarticulate

murmur; if it prove agreeable, they clash their javelins; for the most honorable expression of assent among them is the sound of arms. Before this council it is . . . allowed to exhibit accusations and to prosecute capital offenses. Punishments are varied according to the nature of the crime. . . . In the same assemblies chiefs are also elected to administer justice through the cantons and districts. . . . The Germans transact no business, public or private, without being armed; but it is not customary for any person to assume arms till the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father . . . equips the youth with a shield and javelin. . . . Before this . . . [he] is considered as part of the household; afterwards, of the state. . . .

"He who would gain dignity and rank among the chieftains must have many and brave companions;[1] . . . and among these, each wishes to stand highest in the regard of his chief. . . . The companion requires from the liberality of his chief the war-like steed, the bloody and conquering spear; and in place of pay, food, homely but plentiful. The funds for these gifts must be found in war and rapine. . . . It is customary for the several states to present, by voluntary and individual contributions, cattle or grain to their chiefs. . . . .

"Almost singly among the barbarians, they content themselves with one wife, whose bridal gifts are oxen, a caparisoned steed, a shield, spear, and sword. By virtue of these the wife is espoused; and she in her turn makes a present of some arms to her husband . . . The woman . . . is admonished by the very ceremonial of her marriage, that she comes to her husband as a partner in toils and dangers; to suffer and to dare equally with him, in peace and in war; this is indicated by the yoked oxen, the harnessed steed, the offered arms. . . .

"It is an indispensable duty to adopt the enmities of a father

[1] Cæsar says, "Whenever any of their chiefs has said in an assembly that he will be a leader in some undertaking, they who approve of the man and the enterprise arise, and promise him their aid." These are called *companions.*

or relation, as well as their friendships: these, however, are not irreconcilable or perpetual. Even homicide is atoned by a certain fine in cattle and sheep; and the whole family accepts the satisfaction. . . . Every one, according to his ability, feasts his guest; when his provisions are exhausted, he who was late the host is now the guide and companion to another hospitable board. They enter the next house uninvited, and are received with equal cordiality. . . . Their drink is a liquor prepared from barley or wheat brought by fermentation to a certain resemblance of wine. . . . Their food is simple: wild fruits, fresh venison, or coagulated milk. Of their slaves, each is the master of a habitation and household of his own. The lord requires from him a certain quantity of grain, cattle, or cloth, as from a tenant; and so far only the subjection of the slave extends. His domestic offices are performed by his own wife and children."

STUDY ON 1 AND 2.

What is the political unit here? What are its bonds of union? How is property held? How is it ruled? What is meant by a patriarchal family?

What sort of literature exists among the Teutons? What makes a man a Teuton? What bond of union, then, among them? What does Tacitus think of the reality of this bond? What proof does he give of its existence? What are their occupations? What is their ideal? In how many ways and how is this shown? Make a list of their magistrates. What is done by each? How do their magistrates obtain power? Who gives them power? What assemblies have they? What is done by each? Compare with Homeric Greece and Regal Rome. What name will you give to this sort of political organization? What adjective describes the political position of the individual? What is the position of women among them? What sort of women are evidently found among the Teutons? How is the king or ruler supported? When and how is a man recognized as a full-grown Teuton? What organization is there among the Teutons which we have not met before? What is the bond which holds it together? How is it supported? What characterizes their mode of living when at home? What new units and new bonds of union have you discovered among the Germans? What old ones?

3. *Extracts and Stories from Teutonic Sources.*

From the Edda of Sœmund.

"It was God himself who made three castes of men eternally unequal; he has created first the serf, with a dark skin, hard hands, and a bent back; his task is to till the land, dig the peat, watch the goats and pigs. Then he made the man of bright eyes and ruddy skin, who knows how to tame cattle, to make the plow, to build houses and barns. And last of all, God made the noble, with yellow hair, and bright cheeks, and a glance as piercing as that of a dragon; it is he who can shake the lance, and draw the bow and fight valiantly."

From the "Burnt Njal."

In this saga we are told of the old man Njal, whose sons have been slain, and whose house is burning over his head. When entreated to save himself, he replies: "I am an old man, little fitted to avenge my murdered sons, so I will not go out to live in shame."

The same saga tells us of Illugi, the brother of a great outlaw who had been killed. When Illugi, however, falls into the hands of the men who had slain his brother, he chooses to die rather than promise not to take vengeance on them.

In the same story, one man will not let his own father give land, but prefers to go to another part of country and seize it for himself; while another chooses to get land by turning out an earlier settler to taking it as a gift from his brother; and the woman Steinura will buy a farm rather than accept it from her kinsmen.

The *Lay of Sigfurde* says: "Never trust the promises thy foe's kinsman makes thee." Says the Elder Edda: "Let no man go a step without his arms, for it is hard to know when a man may need a weapon." "At home every one is his own master." "One's own home is best, small though it be."

STUDY ON 3.

What classes of men existed among the Teutons, and how is each regarded? How do they regard this division into classes? What is

the occupation of each? How would manual labor be regarded among them? What is their ideal? If any one is wronged, who is responsible for righting that wrong? In this case what appears as the unit, and what bond makes of it a unit? What is the state of security among the Teutons? How do you know? What reason for this condition of affairs? What qualities of character appear in these extracts?

Note on Vocabulary. — In general, we find the same roots used in the Latin, Greek, Keltic, Slavic,[1] and Teutonic tongues for the following words: — (1) Father, mother, brother, sister, daughter, father- and mother-in-law, daughter- and son-, brother- and sister-in-law; (2) ox, cow, sheep, horse, hog, donkey, goose, mouse, and fly; (3) plow, yoke, grind, weave, sing, milk, sow, and reap; (4) house, field, clothes, wool, hides, cart, axe, knife, oar, rudder, boat, hammer. These are but a few out of the many examples that might be given of the similarity of words in these languages. Among all these people the children are told the story of "Cinderella" and of "Prince Hatt under the Earth," and stories of invisible caps and rings and of brave dragon-killers.

GENERAL STUDY.

What have we found in common between the Greeks, Romans, and Teutons? It is generally held that these common possessions indicate a common origin for all these peoples; what must have been true in general of the time of that origin compared with the opening of European history at 1000 B.C.? If all these people, Kelts,[2] Teutons, Slavs, Greeks, and Romans came from Asia, which entered Europe first, judging by geographical distribution? [See map, pp. 252, 253.] Why do you think so? Which last? How did the Greeks and Romans happen to be most quickly civilized? Look over the above list of words and determine what occupations the Aryans[3] must have known before they separated. By what occupations must they have been supported? What do you think they ate and wore at that time? How did they amuse themselves?

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[1] The Caucasians of Eastern Europe are mostly *Slavs;* the purest Slavic blood is found in Russia.

[2] The purest Kelts of Europe are the Irish, Welsh, and Scotch.

[3] *Aryan* is the general name given to Greek, Roman, Keltic, Teutonic, and Slavic stocks.

C. II. THE CHRISTIAN EMPIRE. — CONSTANTINE TO CHARLEMAGNE.

A. *Under Roman control.* 323–476 A.D.
B. *The West under Barbarian Control,* 476–800.
C. *Empire of Charlemagne,* 800–814 A.D.

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." — I Kings, XIX. 11, 12.

Chief original and contemporary sources, 323–476: Ammianus, St. Augustine, St. Jerome, and St. Ambrose, Claudian, Salvian, Zosimus, the Theodosian Code, the Canon-law.

476–814. For the Empire, the Justinian Code and Procopius; for Italy, Cassiodorus; for the Goths, Jornandes; for France, Gregory of Tours, Eginhard, and the Capitularies[1] of Charlemagne; for England, Gildas, Bede, and the contemporary laws; for the Church, all the above sources, and canons of the Councils; for Islam, the Koran.

Chief modern authorities accessible in English: for the Church and the Empire, Gibbon, Milman, Finlay, and Bryce; for France, Guizot; for England, Stubbs and Green; for Islam, Gibbon, Muir, Ockley, Freeman.

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[1] Capitularies (*little headings*), summaries of law and custom.

II. *A.* THE CHRISTIAN EMPIRE UNDER ROMAN CONTROL, 323–476.

1. *Facts of Imperial Organization.*

a. List of Chief Officials of the Roman Empire in the Fifth Century. (Guizot.)

First Chamberlain, the chief of those who served the emperor in his apartments; *Count of the Palace*, the chief of those who served him at table; *Count of the Sacred Wardrobe*, the chief of those who cared for the imperial wardrobe; *three Secretaries of the Chamber*, private secretaries of the emperor, who transacted much public business for him; *three Guardians of Silence*, whose business it was to keep the palace of the emperor quiet; *Steward of the Cappadocian Estates; Counts of the Cavalry and Infantry of the Palace*, two select bands of soldiery for guarding the imperial person.

Each of these officers had under him many subordinates and this whole body constituted the IMPERIAL COURT; each emperor and empress and each Cæsar had a similar court chosen by himself or herself.

Master of the Offices, administered justice to the people of the palace; received appeals of private citizens and the petitions of cities; had charge of the imperial messengers and spies throughout the provinces, and the armorers of the empire. *Quæstor*, judged affairs referred to the prince; composed the laws and edicts of the emperor, kept a register of military officials. *Count of the Sacred Largesses*, treasurer of the empire, receiving and disbursing its funds. *Crown Treasurer*, who managed the revenues more particularly belonging to the emperor, such as gifts and bequests. *Secretary of State*, kept the register of public officials, with their duties and salaries.

Each of these officers had under him a great number of

officials who managed the affairs of his department in all parts of the empire; it must also be remembered that *each* emperor had these officers under him. Under Constantine nearly 600 permanent garrisons were kept up, consisting of more than 600,000 men; the imperial body-guard alone consisted of 3500.

b. The Classes of the Empire (fifth century).

The privileged classes, including senators and high imperial officials; officers of the palace; *all* the clergy; *all* the soldiers.

The Curials, including all citizens possessing a certain amount of landed property.

The common people, including the mass, having little or no landed property to speak of.

The privilege of the first class was exemption from municipal functions and offices; this exemption was hereditary.

The Curials (Decurions) were so by hereditary right or by acquirement of property; they could not change their status by a voluntary act. Their duties were, (1) the administration of municipal affairs; (2) the collection and payment of imperial taxes. They could enter neither the army nor the Church until they had passed through the highest municipal offices. They could neither sell their property nor leave their provinces without permission from the governor or judge of the province.

c. The Church.

Every little parish with the surrounding country was under a priest, appointed by the bishop; the union of these parishes formed the bishop's diocese, with a city for its centre. The bishop was generally elected by the clergy and the people, and confirmed by the civil authority; he

was generally the *Defensor* of his city, that is, the man through whom appeals for justice passed to the emperor; often, too, he was an imperial judge. He ruled in accordance with the custom of Rome and with the decrees of Church councils, convened from time to time at various places, and consisting almost entirely of bishops. "Let the domains, estates, vineyards, slaves, and chattels, . . . which are given to parishes," says the council of Orleans, "remain in the power of the bishop."

STUDY ON I.

For whose benefit is the imperial government primarily organized? Compare with republican Rome or with Age of Pericles. In what countries have we before found such governments? What name will you give to such a government? What is true of its cost? What makes its cost? How far is this cost unjustifiable? On which class of the people does the burden of its support come? Who manages the imperial business? On what does its good or bad government depend? What classes will like and uphold it? Of what value to the government is each of these classes? Where and in whom is power centered? In its form, what is the organization of the Church? Who hold its temporal power, and in what forms?

2. *List of Important Events and Changes*, 323–476 A.D.

CONSTANTINE, *first Christian emperor*. . . . 323 TO 337.

By his edicts every man is allowed to follow the religion he prefers. The property and civil rights of Christians are restored, while in the imperial service Christians are preferred to pagans. Byzantium is rebuilt, enlarged, encircled with walls, enriched with baths, palaces, and churches, and made the capital of the empire, under the name of Constantinople or New Rome. The Senate is no longer consulted by the emperors in regard to their colleagues, and barbarians[1] are enrolled in

[1] Barbarians, in the Roman sense, are the uncivilized Europeans, mostly Teutonic, who dwell beyond the Rhine.

the imperial body-guard. In 325 the Arian controversy (see p. 221) culminates in the COUNCIL OF NICE,[1] an assembly of bishops called together by Constantine to decide upon the points of the orthodox creed. This council condemns Arius as a heretic; and the emperor declares that those who resist its decisions shall be exiled. The Nicene Creed becomes, henceforth, the standard of faith throughout the empire. A long ecclesiastical quarrel in Africa is settled by imperial authority, in a synod of Italian prelates, the bishop of Rome presiding.

Meanwhile, war goes on with the Persians and with various Teutonic tribes.

337 TO 410.

Emperors: . . . *Julian* . . . THEODOSIUS. . . .
Famous bishops: . . . *St. Ambrose of Milan.* . . .
Civil wars between imperial candidates; frontier wars with Persians and Goths. Julian attempts to revive paganism. The Huns[2] come from the East and attack the Goths. The Christianized (Arian) half of these ask the shelter of the empire; large numbers are thus settled in the lands south of the Danube. Grossly deceived by the Romans, they begin to ravage the provinces, and a Gothic war arises, in the midst of which all the Goths in the eastern cities are massacred by a secret imperial order of Theodosius, who brings the war to an end, enrolls the conquered barbarians in the legions, and gives them permanent settlements in the provinces. Suspicions and quarrels are rife between Romans and Goths.

Theodosius suppresses and persecutes paganism; Christianity becomes the state faith of the empire; Rome is decreed to have the first, Constantinople, the second, ecclesiastical rank.

After Theodosius, the empire is divided into Western

[1] Nicæa, in Bithynia.

[2] A people allied to the Tartars, Finns, and modern Hungarians.

and Eastern Empires, Ravenna becoming the capital of the West. The Germans, invading Italy, are repulsed by Stilicho, the Vandal general of the West, who has already saved Italy from the first invasion of *Alaric*, the master-general of the Imperial forces in Illyricum, and king of the Visigoths, who comprise his legions.—The Roman troops being withdrawn to defend the continental frontiers of the empire, Britain becomes independent under native rulers.

410 TO 476.

Emperors unimportant, ruling in east and west separately.

Bishops unimportant, save *Leo the Great*, pope of Rome, and *St. Chrysostom*, bishop of Constantinople.

Alaric again invades Italy, complaining of delay in the pay of his legions, and of an unprovoked Italian massacre of Goths. Ravaging the country, he advances on Rome and sacks it, sparing, however, the Christians and the Christian churches. After his death, his brother-in-law Athaulf, chosen king by the Gothic troops, is appointed Roman general over his own subjects, and sent with them to fight barbarians beyond the Alps; they defeat the Vandals in Spain, and finally settle in Aquitaine, taking one-third of the land as their own in return for their services. About the same time the emperors grant permanent settlement in Gaul to Burgundians and the Franks.[1] Throughout the provinces, revolts; in Africa a Roman general, revolting, calls to his aid *Genseric*, king of the Arian Vandals, who crosses into Africa, persecutes and attacks the orthodox[2] provincials, and ultimately conquers and settles Africa for himself and his people.

ATTILA, king of the Huns, the "Scourge of God,"

[1] The name given to a confederation (warrior band?) of freemen (Franks) from various Germanic tribes.

[2] Those following the Nicene creed, in opposition to Arianism.

advancing from the north, ravages first the Eastern, then the Western, Empire; Ætius, the Scythian master-general of the western legions, now mostly composed of barbarians, drives him from Gaul by the battle of CHÂLONS (Strasbourg). He now enters Italy; ruins Aquileia, whose fugitives found VENICE; is persuaded to leave by the entreaties of Pope Leo I. Hungary becomes the only permanent European settlement of the Huns.

Britain, still Roman in its civilization, is invaded by the Anglo-Saxons (449). Nearly at the same time the Irish are converted to Christianity by St. Patrick. In the east, important heresies cause wide-spread revolt and difficulty.

The widow of one emperor, insulted by his successor, asks Genseric the Vandal to avenge her; hence, Genseric and his Vandals sail for Rome and sack it. At the intercession of Pope Leo, they forbear to use torture or fire.

476. The Arian and barbarian legions of Italy ask one-third of the land of Italy from the Western Empire; refused, they mutiny, and declare Odovaker their king. Augustulus, emperor of the West, resigns, and the Senate sends an embassy to Zeno, emperor of the East, to say that they "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople. . . . The republic . . . may safely confide in the civil and military virtues of Odovaker; and they humbly request that the emperor will invest him with the title of patrician,[1] and with the administration of . . . Italy." This

[1] A title used in the late empire, conferring high honor, generally accompanied with substantial power.

request granted, Odovaker becomes ruler of Italy, and grants, with the consent of the Senate, the rule of Gaul and Spain to the king of the Arian Visigoths. This event of 476 is popularly known as the "FALL OF THE WESTERN EMPIRE."

STUDY ON 2.

What great change has passed over the population of the empire? (Compare maps on pp. 190 and 252, 253.) Through what part of the Roman organization has this been accomplished? Through what faults of Roman character? What in organization on the barbarian side has favored this change? In character? In what did the so-called "Fall of the Roman Empire" consist? What proofs did that event give of her weakness? What events prepared the way for this?

What tendencies caused the foundation of Constantinople and the establishment of Christianity as the religion of the empire? What facts can you give to illustrate or prove the absolutism of the emperors during this period? In what matter do they show themselves especially interested? By virtue of what imperial office may they consider this matter their business? What tendency culminates in the Council of Nice, and what danger does that council enable the Church to avoid? What relation do the barbarians hold to Christianity? To its orthodox form? What relation between these facts and their peaceful or hostile relations with the provincials? Illustrate. Do you know of any similar facts in modern times?

What are the centres of ecclesiastical power? Why do they become so? Of the two, which centre has the fewer rivals in its own part of the empire? (See map.) Which of the two will be comparatively greater?

Name two or three things which the barbarians learned or adopted from the Romans before 476 A.D. What characterizes this period? Had you been a Roman living at 476 A.D., how would you have described the event known as the "Fall of Rome"?

3. *List of Great Names of the Period.*

a. Men of the Fourth Century.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Ambrose, St.	Born in Gaul, of Roman family of high official rank; educated at Rome; lawyer and consular magistrate; bishop of Milan.	Author of letters, commentaries, sermons, and hymns; introduced responsive singing into church service; founded a monastery in Milan; ransomed from the barbarians, with the wealth of the Church, an enormous number of captives.	Latin.
Ammianus.	Greek soldier of Antioch, of good family.	Author of a continuation of the history of Tacitus.	Latin.
Anthony, St.	Of a wealthy Christian Egyptian family; supported himself by cultivating a small field of wheat, and by making mats.	Lived alone in a mountain desert on bread and water, fasting, praying, laboring; believed by himself and others to work miracles; father of monasticism; wrote a few letters to Eastern churches.	Egyptian translated into Greek
Arius.	Egyptian; deacon, presbyter of Alexandria; educated at Antioch.	Author of the Arian heresy.	Greek.
Athanasius.	Egyptian; educated at Alexandria, where he became archbishop.	Defender of orthodoxy against Arius; controversial and theological writings.	Greek.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Augustine, St.	Numidian, of humble parentage; bishop of Hippo.	Professor of rhetoric and writer on Christian theology; defender of orthodox Christianity against various heresies; founded a convent and monastery; author of letters, commentaries, personal confessions, sermons, and of the "City of God," a comparison of Rome and the Church.	Latin.
Constantine.	Mœsian(?); son of previous emperor; soldier and general.	Founder of Constantinople. (See Summary of Events.)	. . .
Basil, St.	Cappadocian; of noble and wealthy Christian family; educated at Cæsarea, Constantinople, and Athens; bishop of Cæsarea.	Teacher of rhetoric; used his wealth for the poor; founded in Asia Minor self-supporting monastic communities devoted to prayer and labor; founded hospitals, houses of refuge, orphanages; author of moral and theological works.	Greek
Chrysostom, St.	Born at Antioch, of high, official, and wealthy family; educated as a lawyer; preacher; ascetic and monk; bishop of Constantinople.	Famous orator and preacher; author of letters, commentaries, sermons, orations; popularized the use of hymns in Constantinople.	Greek

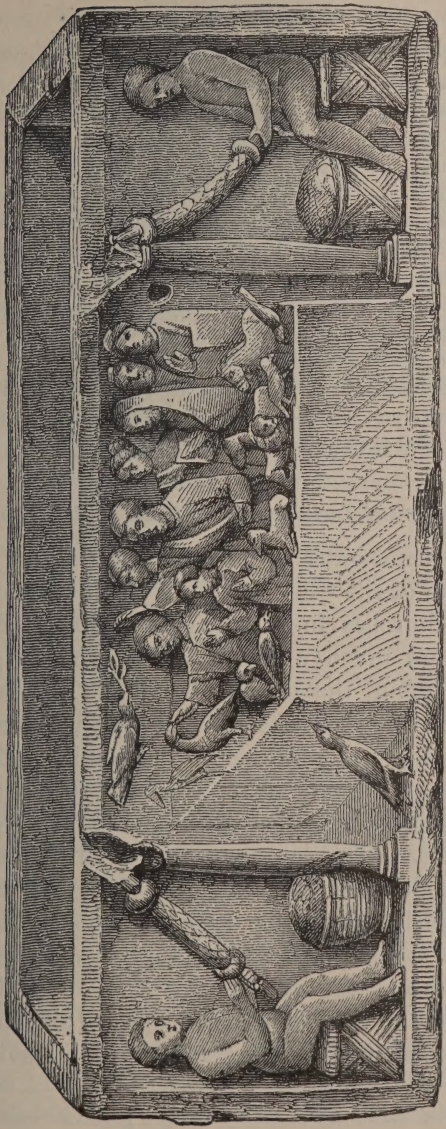
Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Eusebius.	Native and bishop of Cæsarea.	Author of an ecclesiastical history.	Greek.
Eutropius.	Soldier, and secretary for Constantine; a tolerant pagan.	Author of a summary of Roman history.	Latin.
Gregory, Nazianzen.	Cappadocian; studied at Cæsarea, Alexandria, and Athens; monk with St. Basil; bishop of Constantinople.	Poet and orator, speaking and writing on religious themes; gave his property to the poor.	Greek.
Helena, St.	Mother of Constantine; British(?) Christian.	Ransomed captives; gave largely to the needy; pilgrim to Palestine, where it is said she discovered the Holy Sepulchre and the true cross.	. . .
Jerome, St.	Pannonian; of family in good circumstances and position; studied rhetoric at Rome and Trêves; hermit in Syrian desert.	Translator of the Bible into Latin (*Vulgate*); used his own wealth to support religious and charitable work; promoted the founding of convents and monasteries; author of letters, commentaries, historical and controversial writings connected with the Church.	Latin.
Julian.	Nephew of Constantine; emperor of Rome.	Attempts to restore paganism; author of refutation of Christianity and of memoirs of his German campaigns.	Greek.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Martin, St.	Pannonian; of respectable family; soldier; monk; bishop of Tours.	Established first French monastery, where beautiful manuscripts were produced; brilliant orator and "model of charity."	Latin.
Theodosius.	Son of preceding emperor; military training.	Author of "Theodosian Code," a collection of Roman laws. (See 2.)	Latin.
Ulfilas.	Goth; hostage at Constantinople; bishop and missionary among his own people.	Arranged and completed a Gothic alphabet and translated the Bible into Gothic.	Gothic and Latin.

b. Men of the Fifth Century, 400–476.

Ætius.	Scythian; master-general for Romans.	See 2.	. . .
Alaric.	Visigoth, *i.e.* king, and general of Gothic legions in the pay of Rome.	See 2.	. . .
Attila.	Hun; war-chief and king of Hunnic bands.	See 2.	. . .
Claudian.	Alexandrian; patronized by Stilicho; pagan.	Wrote poems on contemporary life and events.	Latin.
Genseric.	Vandal king and war-chief.	See 2.	. . .
Leo I., the Great, St.	Roman; religious education; deacon; ambassador of the empire; pope.	Wrote sermons and letters. (See 2.)	Latin.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Marcella, St.	Roman lady of high birth and wealth; friend of St. Jerome.	Founded a "Convent of relieving virgins"; instructed by St. Jerome; used her wealth and time for religion and charity.	. . .
Odovaker.	Teuton; declared king of barbarian legions of Rome.	See 2.	. . .
Patrick, St.	Scotch; son of a Roman decurion; bishop.	Converted the Irish and arranged their laws; is thought to have introduced Roman alphabet into Ireland; established monasteries, schools, and churches.	Latin.
Salvian.	Gaul; born at Cologne or Trêves.	Author of works on morals and theology, homilies, letters.	Latin.
Sozomer.	Palestine; studied law at Berytus; lawyer.	Author of history of the Church.	Greek.
Sidonius, Apollinaris, St.	Of a noble family of Lyons; bishop of Clermont.	Author of poems and letters.	Latin.
Simeon Stylites, St.	Syrian shepherd; afterward monk-hermit.	Lived for 30 years on a pillar 60 ft. high; believed to possess miraculous power; councillor of Eastern emperor; object of pilgrimages.	. . .
Stilicho.	Vandal(?); general of Roman legions of west.	See 2.	. . .
Zosimus.	Greek; lawyer and magistrate.	Historian of Roman Empire.	Greek.



CHRISTIAN SARCOPHAGUS OF ABOUT FIFTH CENTURY, REPRESENTING IN CENTRE NOAH WELCOMING THE RETURNING DOVE.

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STUDY ON 3.

To what official classes do the great men of this period mostly belong? What two kinds of greatness are prominent? From what parts of the empire, or from what nationalities, does each kind come? What reason can you give for this? Of what use is each kind? Which is of use to Rome in particular? Which to the world in general? What are the centres of intellectual activity in the empire? What class largely furnish the bishops? What historic reason for these facts? What are the intellectual tastes of the period? What part of the empire is under predominant Roman influence? Greek? What fact indicates this? What new *ideal* appears in this period? From what part of the empire comes the impulse towards this ideal? What new countries or peoples receive an impulse toward civilization, and how does the impulse come? Judging from the picture on p. 241, what remark have you to make of the excellence of art in this period? What new material appears in literature and in art?

4. *Significant Laws and Customs of the Period.*

a. **Under Constantine.** — Bishops were made judges of all the officers of the Church, and of all who sinned against her. — The churches in each city were allowed to own land, and were given a regular allowance of grain for distribution among the poor. — Criminals were no longer to be branded on the forehead, since man was made in the "image of God," nor were men to be condemned to fight as gladiators. — Parents were forbidden to expose or sell their children because of poverty,[1] and prison regulations became milder. — Two laws were issued in the same year: one, that Sunday should be strictly observed; the other, that the auguries should be regularly consulted. — From this time on, it was legal to use torture with every class of citizens, when the charge was treason against "the prince or republic." — The chief officers of the empire were saluted as "Your Sincerity, Your Gravity, Your

[1] The burden of taxation was such that these practices were common.

Excellency, Your Eminence, Your Sublime and Wonderful Magnitude, Your Illustrious and Magnificent Highness."

In the reign of Constantine, and even before, many Christians went to the wildest and most solitary places, and there lived, clothed in rags or skins, suffering heat and cold, hunger and thirst, and spending their time in prayer and the various exercises of religion. Such were said to be *ascetics;* in many parts of the empire these ascetics were gathered into communities, and lived together under vows of poverty, celibacy, and holiness. Such a community of men (*monks*) made the *monastery;* of women (*nuns*), the *nunnery.*

b. **Julian** orders one of his pagan priests to "build numerous places of refuge and entertainment of strangers in every city. For it is a disgrace that these impious Christians, besides their own people, should support ours also, while ours are seen of all men to perish without any assistance from us."

c. **Under Theodosius.** — The Theodosian code consisted of 16 books written in Latin, the last being wholly devoted to ecclesiastical law. In it occurred the following decrees: —

"It is our pleasure that all the nations . . . should steadfastly adhere to the religion which was taught by St. Peter to the Romans; . . . and as we judge all others are extravagant madmen, we brand them with the infamous name of heretics." — Curials, who had cheated about the taxes or owed anything upon them, were to be scourged with a whip knotted with lead.

"In the churches situated in the domains of any private person, or in a village, or in any other place, let them only ordain as priests the men of the place itself, and not of any other domain, in order that they may continue to bear

the burden of the poll-tax. . . . With respect to slaves or laborers, the admonition of their masters, and repeated floggings, will deter them from this perverse faith" of paganism.

In the time of Theodosius, the flight of birds was still consulted by the augurs; and, at his death, the same heathen honors were paid him as to the pagan emperors.

5. *Illustrative Extracts and Stories from Contemporary Sources.*

a. From Ammianus. (Of the life at Rome.)

"In the first place, we will speak of the faults of the nobles. . . . Some men . . . are magnificent in silken robes . . . and are followed by a vast troop of servants, with a din like that of a company of soldiers. . . . Some of these, when any one meets and begins to salute them, toss their heads, . . . offering their flatterers their knees or hands to kiss. A number of idle chatterers frequent their houses, and . . . admire the construction of the lofty pillars, and the walls inlaid with stones of carefully chosen colors, and extol these grandees with superhuman praises. Sometimes scales are sent for at their entertainments to weigh the fish, or the birds, or the dormice which are set on the table; and then the size of them is dwelt on over and over again, to the great weariness of those present . . . especially when near thirty secretaries stand by, with . . . memorandum books, to record all these circumstances. . . . And there are among them some who are such severe judges of offenses, that if a slave is too long in bringing them hot water, they will order him to be scourged with three hundred stripes. . . . Many among them deny the existence of a superior Power in heaven, and yet neither appear in public, nor dine, nor think that they can bathe . . . before they have consulted an almanac, and learnt where [for example] the planet Mercury is, or in what portion of Cancer the moon is as she passes through the heavens. . . . And let us come to the idle and lazy

common people . . . These men spend their whole lives in drinking, and gambling . . . and pleasures, and public spectacles; . . . the Circus Maximus is their temple, their home, their public assembly; in fact, their whole hope and desire. . . . When the wished-for day of the equestrian games dawns . . . they all rush out with headlong haste, as if with their speed they would outstrip the very chariots which are going to race; while, as to the event of the contest, they are all torn asunder by opposite wishes, and the greater part of them, through their anxiety, pass sleepless nights. . . . Among these men are many chiefly addicted to fattening themselves up by gluttony, who, following the scent of any delicate food, . . . get an entrance into the halls, biting their nails while the dishes are getting cool."

Ammianus, writing for the East, tells us that in the Gothic war the Goths were aided by "no inconsiderable number of men . . . who were unable to endure the heavy burden of their taxes." And Orosius, in Spain, says: These same Vandals "treat the Romans so kindly that there are found those who prefer freedom with poverty among the barbarians to a life rendered miserable by taxation among their own countrymen."

b. From a Letter of St. Jerome.

"I sat alone; I was filled with bitterness; my limbs were uncomely and rough with sackcloth, and my squalid skin became as black as an Ethiopian's. Every day I was in tears and groans; and if ever the sleep which hung upon my eyelids overcame my resistance, I knocked against the ground my bare bones, which scarce clung together. I say nothing of my meat and drink, since the monks even when sick use cold water, and it is thought a luxury if they ever partake of cooked food. Through fear of hell, I had condemned myself to prison; I had scorpions and wild beasts for my only companions. . . . My face was white with fasting, my body was cold; the man, within his own flesh, was dead before his time."

STUDY ON 4, AND 5 *a* AND *b*.

Name all the evidences displayed by these extracts of the power of Christianity. What kinds of power are shown? In what way is this power exercised? Proofs. What does 4 tell us of the form of government? Of its spirit? What relation seems to exist between paganism and Christianity? What new persecution arises? What new organization springs from the new ideal which you have noted in such men as St. Jerome? What evils and vices exist in the Roman Empire of this period? What relation between these evils and vices and her previous history? What relation between them and the so-called "Fall of the Western Empire"? Against what manner of life and what Roman ideal does 5 *b* show a reaction?

c From St. Augustine's "City of God." (Of the pagan gods.)

"Why did those gods . . . issue no laws which might have guided their devotees to a virtuous life? . . . Let them show or name to us the places which were at any time consecrated to assemblages, in which . . . the people were commanded in the name of the gods to restrain avarice, bridle impurity, and conquer ambition, . . . as we can point to our churches built for this purpose in every land where the Christian religion is received." "Know then, that the scenic games, exhibitions of shameless folly and license, were established at Rome, not by men's vicious cravings, but by the appointment of your gods. . . . These astute and wicked spirits . . . took occasion to infect, not the bodies, but the morals of their worshippers."

(Of Rome.)

"To be brief, the city of Rome was founded . . . by which God was pleased to conquer the whole world, and subdue it far and wide by bringing it into one fellowship of government and laws."

d. Theodosius and Ambrose.

In a fit of rage the Emperor Theodosius had ordered a general massacre of the people in one of the cities of the empire. Soon after, he entered the great church of Milan to worship

there as usual. In the doorway, Ambrose, the archbishop, met him with the words: "Robed as you are in the imperial purple, you are still but a man whose body will crumble to dust, whose spirit will return to the God who gave it. What account will you then be able to give of this dreadful massacre of your subjects? Your subjects indeed, but also your fellow-servants, with souls as precious in the sight of God as yours." The emperor, full of remorse and repentance, humbled himself before the archbishop, who proposed to him the following plan: that he should prepare a law that no man should be put to death until thirty days after his condemnation. To this the emperor agreed. Soon after, he tried to partake of the communion within the altar railings; but Ambrose sent this message to him: "The emperor must worship outside the rails with the rest of the laity." Theodosius obeyed, excusing himself, because in Constantinople he had always come within the altar space.

e. *From Claudian.* (On the prime minister of the Eastern emperor.)

"He who was wont to satisfy his greed
With pantry pickings, and on crusts to feed,
Who from its hinges wrenched the cupboard door
And stuck sly fingers in the housewife's store,
Now wastes the *world!* All lands that intervene
Twixt Persia's sands and Balkan's forests green
Are set for sale by this base huckstering slave.

One governs Asia, for a farm 'twas sold;
Another Syria [sapphires set in gold]
His wife's adornment, were the price *he* paid;

* * * * *

A tariff rules the various nations' fates —
Galatia, Pontus, Lydia sold like sheep;
Lycia's a bargain, you shall have it cheap;
For Phrygia we must charge a little more."

From Zosimus. (Of the prime ministers of the sons of Theodosius.)

"By these men, all lawsuits were divided according to their own pleasure, and that litigant departed victorious who had purchased their vote with money, or had in some other way . . . influenced the good-will of the judge; . . . wealth poured from all quarters into the mansions of Rufinus and Stilicho (the ministers), while poverty was everywhere overspreading houses once accounted wealthy."

f. From Salvian. (On taxation.)

"Messengers arrive express, bringing letters from the Highest Sublimities [emperor] which are addressed to a few illustrious persons to work the ruin of the multitude. These meet; they decree certain additions to the taxes, but they do not pay these taxes themselves; they leave that to be done by the poor. . . . Does it seem unreasonable to complain that one class orders the taxes which have to be paid by another? . . . and if it should happen . . . that the emperor should . . . decree a return of some part of the contributions to the poor province, at once these rich men divide among themselves the gift which was meant to help all. . . . So far are the barbarian Goths from tolerating frauds like these, that not even the Romans who live under Gothic rule are called upon to endure them. And hence the one wish of all the Romans in those parts is, that it may never be necessary for them to pass under the Roman jurisdiction. . . . And thus the name of Roman citizen is now voluntarily abandoned; nay, it is shunned."

(The vow.)

"A powerful [man] . . . wished to take away the last remnant of a poor man's substance. Salvian" remonstrated, but "the man replied that the deed was 'now a religious duty which he dared not neglect,' because he 'had sworn by Christ to take that man's property.'"

g. From a Letter of Synesius.

In the first years of the fifth century, the bishop Synesius, addressing the Eastern emperor, writes, "There is scarcely one

of our families who has not some Goth as a servant; in our cities, the masons, the water-carriers, the porters, are Goths."

h. From Orosius. (The speech of Athaulf, brother of Alaric [see 2]).

"It was at first my wish to destroy the Roman name, and erect in its place a Gothic empire, taking to myself the place and the powers of Cæsar Augustus. But when experience taught me that the untameable barbarism of the Goths would not suffer them to live beneath the sway of law . . ., I chose the glory of renewing and maintaining by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which it was beyond my power to replace."

Compare with this the following letter from the Burgundian king to the Eastern emperor. He writes to thank the emperor for the titles of Count and Patrician, which were conferred upon him. "My people is yours," he writes, "and to rule them delights me less than to serve you. . . . Our ancestors have always preferred what an emperor gave to all their fathers could bequeath. In ruling our nation, we hold ourselves but your lieutenants: you, whose divinely-appointed sway no barrier bounds, whose beams shine from the Bosphorus into distant Gaul, employ us to administer the remoter regions of your empire; your world is our Fatherland."

STUDIES ON 5, *c–h*.

What great contrast between the faith of paganism and of Christianity? What were the devils and demons of the early Church? What did Rome seem to the Church and the empire of the fourth and fifth centuries? To the barbarians? What was the comparative power of the Church in Rome and Constantinople? What reason can you think of for this? What power had Ambrose over Theodosius? What influence did he exert? What principle did he announce? In what way was the government carried on, judging from the extracts? What evils do these extracts prove to exist in the empire? What light does *f* throw on the easy change of power from Roman to barbarian hands? How was Christianity very often understood? What seems to have been the ambition of the barbarians?

General Questions. — In what capacities did the barbarians enter and become a part of the empire? What did the empire give them? Prove it. Make a list of all the powers of the Church. What justification was there for the persecution of heresy by emperors? Who was the head of the Church in the earlier part of the period? What classes of people did Christianity favor, and by whom would it be supported?

II. *B and C.* THE WEST UNDER BARBARIAN CONTROL; EMPIRE OF CHARLEMAGNE.

1. *Summary of Events from* 476–800 A.D.

476 TO 527. *Age of Clovis and Theodoric the Great, known in the North as Dietrich of Berne (Verona).*

In the East, important heresies arise, causing revolt and war, especially in Syria and Egypt.

In Italy, Theodoric the Goth asks Zeno, for whom he commands the Ostrogoths, to permit him to drive Odovaker from Italy and become patrician in his stead (see p. 234). Zeno consents, and the Arian Ostrogoths enter Italy, where they are granted one-third of the land; constant difficulties arise between them and the orthodox Italians.

In Gaul, Clovis, king of the Franks, is converted to orthodox Christianity; he and his warriors are at once baptized, and Clovis is henceforth regarded by the Gallo-Romans as their protector. He conquers the Arian Visigoths and Burgundians (see map), receives from Constantine the titles of patrician and consul, and becomes the founder of the Merovingian dynasty in France. At his death his dominion is divided among his sons.

In Britain, the constant struggle of the native Kelts against the invading Saxons still goes on.

Age of Justinian, Emperor of the East.

527 TO 565.

In the East, Justinian makes, through his lawyer, Trebonian, final and authoritative collections of Roman law, known as "The Code, the Pandects, and the Institutes of Justinian." Through his general, Belisarius, he recovers Italy, Africa, and Southern Spain from the rule of the Goths and Vandals, and places them directly under Byzantine officials, the most important of whom is the Exarch of Ravenna, who rules Italy in the name of the East. Meanwhile, the empire is attacked by Persians, Slavs, and Avars,[1] while it nearly loses Egypt and Syria by wide-spread heresies, which cause great disaffection towards Constantinople.

In France, constant strife between kingdoms.

In Britain, continual war between Saxon and Kelt.

Age of Pope Gregory the Great and Mohammed.

565 TO 632.

In the East, constant wars with Persians and Avars, and constant difficulties with Syrian and Egyptian heretics. In Mecca, in Arabia, MOHAMMED is born; claiming divine inspiration, he preaches that there is no God but one, and that Mohammed is his prophet. This doctrine spreads rapidly through the East, but Mohammed is so persecuted at Mecca, that, in 622, he flees to Medina (*Hegira*); from that time, he preaches to his disciples the duty of fighting for their faith.

In Italy, the Lombards seize the valley of the Po; Italy implores armed assistance from the East, which the East is unable to give. In this crisis Gregory the Great himself directs the movements of troops, urges the Italians to their own defence, and finally makes a truce with the Lombards without appealing to the emperor; soon after,

[1] The Avars were of the same race as the modern Turks, namely, Turanian.

EUROPE
IN THE REIGN OF
THEODORIC
C A. D. 500.
Roman Empire
Teutonic Settlements
Celts
Eboracum [York]
Londinium [London]
Saxons
Angles
Jutes
Saxons
Cologne
Mainz
Trier
Paris
Metz
Orleans
Alemanni
Thuringia
FRANKISH KINGDOM
BURGUNDIAN K.
Lyons
Geneva
Milan
Bordeaux
SUEVIAN K.
Toulouse
Arles
Narbonne
Ravenna
Salona
EAST GOTHIC KINGDOM
WEST GOTHIC KINGDOM
Toledo
Barcelona
Cordova
ROME
VANDAL KINGDOM
Carthage

25
30
35
40
45
50
55
60
55
50
45
40
35
30
25
SLAVES
HUNS
Gepidæ
Cherson
THRACE
Constantinople
PONTUS
Theodosiopolis
Persarmenia
Melitene
Amida
Nisibis
ASIA
PERSIAN
KINGDOM
Antioch
CRETE
Ghassanides
Lakhmides
Alexandria
Ælia
THE EAST
EGYPT
SARACENS
25
30
35
40
45

also through his agency, the Lombards exchange their Arian for the orthodox form of Christianity.

In Spain, the Vandals do the same.

In France, constant strife between the kingdoms.

In England, the Kelts are still resisting the invading Saxons, who are converted to orthodox Christianity by St. Augustine and his missionaries, sent by Gregory the Great.

632 TO 732.

Age of Mohammedan Conquest.

In the East, the Bulgarians attack the empire from the north, and settle south of the Danube; the Mohammedans (Arabians or Saracens) conquer Persia, and easily wrest from the empire Syria, Egypt, and Africa; everywhere they give men the choice of "Koran, tribute, or sword." By the aid of the African *Moors*, they seize on Spain and enter France. Here they are worsted by the Franks under *Charles Martel* (the hammer), and with the battle of TOURS, in 732, their career of conquest in Europe ends. Meanwhile, they are repulsed from Constantinople by Leo the Isaurian. In the lands they win, the caliphs, or successors of Mohammed, are unquestioningly obeyed by all Mohammedans as God-given rulers.

In France, continued strife between kingdoms.

In Britain, the stronger kingdoms gradually overcome the weaker.

732 TO 814.

Age of Charlemagne.

The bishop of Rome and the emperor of the East quarrel over the true use of images. The Italians, rising in defence of their faith and their bishop, slay the Exarch. The Lombards, in the same cause, seize on Ravenna, and then demand the submission of Rome.

The pope now calls on the Franks, who send him effectual aid; first, in the person of Pippin, who wrests

the Exarchate[1] from the Lombards and gives it to the pope, who, in return, crowns him the king of the Franks; next, in the person of Charlemagne, who conquers the Lombards for good, confirms the Exarchate to the pope, and is crowned emperor of the West by Pope Leo in St. Peter's in Rome (800). Thus begins the HOLY ROMAN EMPIRE, which includes, at Charlemagne's death, the countries marked red on the map, pp. 256, 257. The conquest of the Saxons is accompanied by their conversion from paganism to Christianity, Charlemagne giving them a choice between conversion, and death by the sword. Their territory is made into eight bishoprics, and "these episcopal seats became the first schools and cities of that savage land."

In Britain, continued strife of Saxon kingdoms, with tendency toward consolidation.

The *Mohammedan Caliphate* is divided, the eastern lands of Islam having as centre, first, Damascus, then, Bagdad; the western owning allegiance to the caliph of Cordova.

STUDY ON I AND MAP.

What appears the most powerful influence of this period? Name all the proofs of its power. Under what titles do the barbarians rule the West? By virtue of what force? What characterizes this period? What must have been true of the Roman provincial life during this time? What kind of duties and powers does the pope exercise? What historic reason is there for the supremacy of the bishop of Rome? What parts of the empire pass under Mohammedan rule? What old seats of Oriental influence or power does that rule include in Asia, Africa, and Europe? What prepared the way for this conquest in Syria and Egypt? What parallel between the history of the Mohammedan and Roman empires? What tendencies culminated in the crowning of Charlemagne? Does that crowning represent a revolt from, or a continuation of the Roman Empire? Compare the

[1] The city and surrounding territory of Ravenna.

EUROPE

IN THE TIME OF

CHARLES THE GREAT

814.

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empire of Charlemagne with Roman Empire of second century; with modern Europe. What great difference between this and the old empire in the composition of its population? In the source of imperial power? What unity does this new empire possess? Why is it called "Holy"? Why "Roman"? Name all the conquests of the Christian empire from Constantine to Charlemagne. What form do they assume with reference to the Church? To become a Roman involved becoming what else?

2. *List of Famous Names of Period.*

a. Men of Sixth Century (476–600).

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Augustine, St.	Roman monk; first archbishop of Canterbury.	Missionary to Britain, which he enters with a band of monks, sent by Pope Gregory the Great; converts the king of Kent and his people.	Latin.
Belisarius.	Thracian; of obscure birth; general of Justinian.	See 1.	. . .
Benedict, St.	Italian; of wealthy and noble family; hermit.	Eloquent preacher; founder of the sect of Benedictine monks, and of many monasteries, notably that of Monte Cassino, near Rome.	Latin.
Bœthius.	Roman patrician, consul, and senator; high official under Theodoric.	Translator of Aristotle, Ptolemy, and other Greek writers; author of "Consolation of Philosophy," a work dealing with theology and philosophy.	Latin.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Cassiodorus.	South Italian; of wealthy and noble family; minister of Odovaker and Theodoric; afterwards, Benedictine monk.	Author of philosophic and historic works and letters; founds a monastery, for which he collects a fine library of manuscripts.	Latin.
Cesaire, St.	Gaul; of wealthy family; bishop of Arles.	Eloquent preacher; restores the church of St. Martin, with colored glass windows; theological writer.	Latin.
Clovis.	War-chief and king of a great band of Franks.	See 1.	. . .
Columba, St.	Irish; of noble birth; educated in Ireland; monk at Iona.	Founder of monastery of Iona, and of other monasteries and churches; preacher, poet, and missionary in Scotland.	Irish.
Columbanus, St.	Born and educated in Ireland; abbot.	Missionary to wilder parts of France and Italy, where he founds famous monasteries.	Latin.
Gall, St.	Irish monk; of high birth; educated in Ireland.	Missionary to Switzerland, where he founds monastery of St. Gall, afterward the centre of a town; preacher and orator.	Latin.
Gildas.	Son of a British prince; studies in Ireland; monk.	Historian of the Saxon conquest of Britain.	Latin.
Gregory of Tours.	Gaul of a patrician family; bishop of Tours.	Author of "Ecclesiastical History of Franks"; student of classics; ambassador between the various rulers of Gaul.	Latin.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Gregory I., the Great.	Of wealthy and noble Roman family; highly educated in rhetoric and law; Benedictine monk; pope.	Uses his fortune in founding monasteries, and in charity; writer of commentaries, hymns, letters; suppresses heresies; disciplines and organizes the Church; adds the Gregorian Chant to church music, and founds a school for choristers; fixes the order of processions, and of changes of garments during church service; sends missionaries to Gaul and Britain. (See 1.)	Latin.
Jordanis.	Goth; of high birth; bishop.	Author of a Gothic history, based on that of Cassiodorus.	Latin.
Justinian.	Son of Illyrian peasant; nephew of preceding emperor; civil and military official.	See 1.	Latin and Greek.
Procopius.	Lawyer of Palestine; official under Justinian.	Geographer and historian of his own time.	Greek.
Theodoric.	Ostrogoth; of royal line; educated as a hostage at Constantinople; general of the Eastern legions (Ostrogothic), who proclaim him king.	See 1.	Latin, Gothic
Trebonian.	Of Asia Minor; lawyer and government official.	Compiler of Justinian Code, etc. (See 1.)	Latin.

b. Men of Seventh Century.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Abu-bekr.	Father-in-law of Mohammed; elected the first caliph or successor of Mohammed, and "Commander of the Faithful."	Begins conquests of Syria and Persia; collects the Koran into one volume; administers provinces mostly by native and Greek-speaking officials.	Arabic.
Aidan.	Irish; monk from Iona; bishop of Lindisfarne.	Missionary to Northumbria; founds monasteries and schools, notably that at Lindisfarne, near the Northumbrian coast.	English.
Cædmon.	Northumbrian cowherd.	First Christian English poet; sings or paraphrases Biblical subjects.	English.
Cuthbert, St.	Northumbrian; peasant and shepherd; monk; prior of Lindisfarne.	"Apostle of the lowlands" of England; ascetic and hermit.	English.
Eloi, St.	Gaul; bishop; goldsmith; treasurer and minister of Frankish kings.	Founds schools of goldsmiths in connection with some of the monasteries; missionary among the Frisians (in northern part of Holland).	Latin; native dialects.
Isidorus.	Of magisterial family; bishop of Seville.	Writer on historical, theological, grammatical, and scientific subjects.	Latin.
Mohammed.	Mecca; of noblest Arabian blood, but poor.	Founder of MOHAMMEDANISM; preacher and teacher; believed by his followers to be	Arabic

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
		the inspired author of the Koran and the greatest prophet of God.	
Omar.	Father-in-law of Mohammed; receives the caliphate by will from Abu-bekr.	Preacher and ruler; divides his time between preaching to the people and administering justice to them; Egypt and Palestine added to the Saracenic empire; provinces administered as under Abu-bekr; conquest of Syria, and continuation of that of Persia.	Arabic.
Othman.	Son-in-law of Mohammed; elected to caliphate by committee of six, chosen by Omar.	Completes conquest of Persia; begins that of Africa; provinces administered as under Abu-bekr.	Arabic.
Theodore.	Of Tarsus; Greek monk sent by Pope to be archbishop of Canterbury.	Organizes the English Catholic Church much in its present form; founds a school at Canterbury; teaches medicine, astronomy, Greek, Latin, arithmetic, divinity.	Greek, Latin, English

c. *Men of Eighth Century.*

Contemporaries of Charlemagne marked *.

*Alcuin.	English monk of York; abbot of St. Martin.	Writes on philosophy, theology; invited to Charlemagne's court to be chief of the school of the palace.	Latin.

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
Bede.	Northumbrian monk; student and teacher in the school of Jarrow.	Author of "Ecclesiastical History of England"; translates Gospel of St. John into English; Greek and Latin scholar; writer of hymns.	Latin and English.
Benedict.	English; noble birth; monk.	Founds school and monastery of Jarrow, causing the church to be built by French workmen in the Roman style, and adorned with glass windows, inserted by French glaziers; brings many books into England from Rome.	Latin and English.
Boniface, or Winifried.	Anglo-Saxon monk; afterward bishop of Mayence.	"The Apostle of Germany," sent by the Pope; founds many bishoprics and monasteries, which often become towns; massacred by the pagan Frisians; author of sermons, letters, and theological writings.	Latin.
Charlemagne.	King of the Franks; son of "Pepin the Short."	Collects and arranges the "Capitularies," or the body of preceding French law.	Latin and French.
Charles Martel.	Frank; mayor of the palace of the French king.	See 1.	

Name.	*Birth and Circumstance.*	*Deeds and Works.*	*Language used.*
*Dungal.	Born and educated in Ireland.	Helps Charlemagne reform the calendar; makes astronomical annals; chief teacher in school at Paris.	Latin.
Cynewulf.	Northumbrian bard.	Composes riddle-songs; writes poems on subjects connected with the life of Christ and the saints; their forms show Latin influence.	English.
*Eginhard.	Frank; of good birth; archchaplain; superintendent of public works, and secretary for Charlemagne; abbot in Germany.	Author of Life of Charlemagne; annals and letters.	Latin.
*Haroun-al-Raschid.	Most famous of the caliphs of Bagdad; son of former caliph.	Head of a brilliant Oriental court; sends a clock to Charlemagne, which is a wonder to the court by reason of its fine mechanism and its metal work of brass and gold.	Arabic.
Geber, or Jeber.	Mesopotamian Arab; physician.	Discovered and analyzed various chemical combinations; called master of masters by Roger Bacon; was thought to have discovered the art of creating gold.	Arabic, translated into English.

CHURCH OF ST. SOPHIA AT CONSTANTINOPLE (NOW A MOSQUE).

Built in its present form by Justinian, embodying remains from many famous ancient pagan temples, and richly adorned with gold and precious stones. Its cost is stated to have been more than $50,000,000. The minarets are a modern Mohammedan addition.

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Note. — During the seventh, or early in the eighth, century appears the first manuscript of the Anglo-Saxon epic of Beowulf, — a poem recounting the adventures of warriors and sea-farers. The monks in France and England now begin to keep Latin chronicles of contemporary events.

About the sixth century schools of Greek philosophy are founded in Edessa and other Asiatic cities by Syrian Christians. The philosophy taught is that of Aristotle.

Damascus, Cordova, Cairo, and Bagdad are made the capitals and centres of Mohammedanism. The two latter cities are pure Moorish foundations. Splendid domed mosques and palaces built in all these cities.

Schools are founded at Bagdad in reign of Al-Mansour in the eighth century, where Aristotle and Galen are translated into Syriac; the same authors are translated for the use of the schools of Granada and Cordova.

STUDY ON 2 AND 3.

What is the literary language of Europe? What is the subject of intellectual interest? Who make the books and direct the thought of Europe? What special art does the Church cultivate? What special sort of literature? What division of the empire is most fertile in great men? What still marks this division? What kinds of greatness are lacking in this period? What reason can you find for this? Make a list of all the things which prove that the Church is the civilizing power of Europe during this period. What is the source of the civilization which she gives? What organization is most active in this work? What people possess the military and governmental genius of Europe during this period? What historic reason for this? In whom does this genius culminate? What new languages appear in literature? What does that indicate of the peoples speaking them? What marks the religious spirit of the period? How does the Church tend to bring the various parts of Europe into unity and sympathy?

What proofs that the Mohammedans obtained their civilization from the Eastern, or Greek Empire? What architectural construction did they take? (See St. Sophia.) Of what great cities were Cairo and Bagdad successors?

4. *Significant Laws and Customs.*

a. Under Justinian and other Eastern Emperors.

The Justinian Code was composed of twelve books written in Greek and Latin, the first one being devoted to ecclesiastical matters and opening with the imperial creed of the Trinity; the rest consisted of a collection of previous Roman law. In its newer portions we find: . . . "Whatever the prince wills has the force of law, because the people have yielded to him their own sovereignty." — Church lands were still further freed from taxes, and the bishop of each city was made the inspector of its accounts and of the moneys used for the public good in baths, markets, bridges, aqueducts. — In all quarrels in the East, Constantinople was declared arbiter.

After the Council of Chalcedon (near Constantinople) the Emperor Marcian issued two laws: one forbade the future agitation of all questions concerning the nature of Christ, and affixed severe penalties to their discussion; the other confirmed the conclusions of the Council, and declared that no private man could hope to reach so sound a conclusion as the Council. This Council also made Rome and Constantinople equal seats of episcopal authority and the highest of appeal.

b. Under the Barbarians.

In Italy. — Theodoric wore the official dress and bore and gave the official titles of Rome. He swore in the Senate to maintain the imperial laws, which Latin councillors helped him to interpret and apply. He it was who charged the prefect of the city to keep up the "forests of stately buildings, the statues which peopled the city, the herds of equestrian images."

In France. — During this period, Romans were judged

by Roman, Franks by Frankish, Burgundians by Burgundian law, though they might be living on the same territory and under the same ruler. Church law, however, was the same for all, as were many of the laws of Charlemagne.

The first considerable collection of Frankish law was the Capitularies[1] of Charlemagne. Of these, 621 were acts of civil, and 415 of religious, legislation. These laws imposed the death penalty on any Saxon who should refuse baptism, return to idolatry, murder a priest or bishop, offer human sacrifice, eat meat in Lent. — Baptism or repentance could atone for every crime. — "Not too many slaves were allowed to flee to the monasteries, lest the country estates become desolate." — "The king must walk uprightly. . . . If he act with piety, justice, clemency, he deserves the name of king; otherwise, he is not a king, but a tyrant. . . . [He is] the defender of the churches, of the servants of God, of the widows, of the other poor, of all who are in distress."

One of the earliest collections of Visigothic law opened as follows: —

"In this volume are contained the laws or decisions of equity, selected from the Theodosian Code and other books. . . . With the aid of God, occupied with the interests of our people, we have corrected, after mature deliberation, all that seemed iniquitous in the laws, in such manner that, by the labor of the priests and other noblemen, all obscurity in the Roman and in our own ancient laws is dissipated."

In England. — Ethelbert, that king of Kent who was converted to Christianity by Augustine, issued the first English laws extant; among them were the following: "Property stolen from the Church [shall] be restored twelve-fold, that taken from the king but nine-fold." —

[1] Capitularies, "little headings," the written summaries of law and custom made by early French rulers.

Withred, king of Kent, thus decreed: "For I, Withred, an earthly king, stimulated by the heavenly king, and kindled with the zeal of righteousness, have learned from the institutes of our forefathers that no layman ought to appropriate to himself a church or any of the things which to a church belong. And therefore . . . we decree, and in the name of Almighty God and of all saints, we forbid to all kings our successors, and to aldermen, and to all laymen, any lordship over churches and over any of their possessions."

c. *In the Church.* (Extracts from the "Rule of St. Benedict," generally followed in the monasteries of the West.)

"Laziness is the enemy of the soul, and consequently the brothers should, at certain times, occupy themselves in manual labor; at others, in holy reading. . . . If the poverty of the place, necessity, or the harvest keep them constantly employed, let them not mind that, for they are truly monks if they live by manual labor, as our brothers the apostles did; but let everything be done with moderation, for the sake of the weak. . . . During Lent all shall receive books from the library, which they shall read one after another, all through. . . . On Sunday let all be occupied in reading, except those who are selected for various functions. If any one be negligent or lazy, so that he wishes neither to meditate nor read, let some labor be enjoined upon him, so that he may not remain doing nothing. . . . If, by chance, anything difficult or impossible be imposed upon a brother, . . . let him explain fitly and patiently to his superior the reason of the impossibility, not inflamed with pride, not resisting, not contradicting. If, after his observation, the prior persists in his opinion and his command, let the disciple know that it ought to be so, and confiding in the aid of God, let him obey. . . . Let no person dare to give or receive without the order of the abbot, nor have anything of his own peculiar property, not a book, nor tablets, nor a pen, nor anything whatsoever." "Love the Lord thy God with the whole heart, whole

soul, whole strength, and thy neighbor as thyself. Renounce luxuries. Relieve the poor. Clothe the naked. Do no injuries, and bear them patiently. When you see anything good in yourself, attribute it to God and not to yourself."

Among the ordinances of Gregory the Great are the following: "We understand that the price paid for corn to the peasant subjects of the Church is lowered in times of abundance; we desire that they shall always be paid according to the current price. We forbid that the farmers shall pay more than the rate fixed in their locality. . . . Every pagan or Jewish slave who desires to become a Christian should be freed at the cost of the Church."

* * * * * * *

"We have learned also that in some farms of the Church there exists a most unjust system, namely, that out of seventy bushels, the farmers exact (from their tenants, or serfs) three and a half. . . . We wholly detest this custom. . . . Do you appoint . . . that they may pay in the whole two bushels in seventy; but that, beyond this, no shameful exaction be made."

STUDY ON 4.

What were the sources of law during this time? What was the most powerful influence at work upon the laws? Among whom was this influence strongest? Name the changes evidently due to this influence. What form did the government of the empire positively assume? Make a list of the powers given to the Church during this time. What determined by what law a man should be judged? What would determine it now? What class of men in the Church held the most power? What kinds? What effect had the Church on regard for labor? Through what organization did she work this effect? Describe the ideal monk. What faults in human nature were attacked by this ideal?

5. *Stories and Extracts Illustrative of Period in the Christian Empire.*

a. The Founding of Monte Cassino.

At the command of Benedict, the Goths of Theodoric "armed themselves with axes and hatchets, and employed their robust

strength in rooting out the brushwood and clearing the soil, which, since the time of Nero, had again become a wilderness. . . . Many young men of rich and noble families . . . labored with the other brethren in the cultivation of the soil and the building of the monastery, and were bound to all the services imposed by the rule."

b. From Sermon of St. Eloi.

"Do not consult . . . the diviners, or the sorcerers, or the enchanters, for any cause, even for illness; pay no heed to omens or to sneezing; do not be influenced by the singing of birds when you hear them in your journeys. . . . Let no Christian pay heed to the day he leaves a house, or that upon which he returns to it. . . . Let no one seek to invoke the demons, such as Neptune, Pluto, Diana, Minerva, or the evil genius. . . . Let no one observe the day of Jupiter [Thursday] as a day of rest. Let no Christian make vows in the temples, or by the side of fountains, or gardens, or stones, or trees."

c. The Conversion of Clovis. (Gregory of Tours.)

"The queen did not cease to urge the king to acknowledge the true God, and to put away his idols; but he could in no wise be moved to believe on these things until at length, at a certain time, a war was set on foot against the Germans; in which war he was compelled to confess what before he had denied. For it came to pass that as the two armies were fighting, there was great slaughter, and the army of Clovis was about to be utterly destroyed. Clovis, seeing this, was grieved in heart, and moved even to tears, and raising his eyes to heaven, said, 'O thou Christ Jesus, whom Clotilda declares to be the son of the true God, thou who art said to . . . grant the victory to those who put their trust in thee, to thee I make my vows. . . . If thou grant me the victory over these, mine enemies, and if I find in thee that power which those who call on thy name declare that they have proven, I will believe on thee, and will be baptized in thy name. For I have called upon my gods, but I find that they are far from assisting me; where-

fore, I believe that they have no power.' . . . Even while he was saying these things, the Germans turned their backs and fled. . . . After the victory, the bishop of Rheims was sent for, and preached the gospel to Clovis, who consented to be baptized if his people would follow."

"But, as he came into the presence of his folk, their hearts were moved by the power of God, so that before he spoke they

THE LEGEND OF ST. MARTIN OF TOURS.

(From a piece of tapestry of the thirteenth century in the Louvre.)

1. St. Martin shares his cloak with a poor man. 2. Sees in a dream Jesus Christ clad with this half of his cloak. 3. The saint's baptism. 4. He brings to life a catechumen, who had died without baptism. 5. He recalls to life a slave, who is first represented as hung from a gibbet, and afterwards standing on the ground and giving him thanks. 6. St. Martin is consecrated Bishop of Tours. 7. He evokes the spectre of a pretended martyr, and when it appears and avows that it had been executed for its crimes, the chapel is demolished. 8. He gives his tunic to a poor man. 9. He brings to life the son of a peasant. 10. He drives out the evil spirit from the body of a mad cow. 11. Seeing on the banks of a river some birds watching to catch fish, he bids them fly away. 12. Death of St. Martin. His soul, in the form of a child, is being borne off to heaven by two angels.

all cried out, 'We cast away our false gods, O righteous king, and we are ready to follow the true God!'"

These things are announced to the priest, who, filled with great joy, orders the baptistery to be made ready. The altar is decked with richly wrought coverings . . .; the baptismal font stands ready, the incense pours forth, and the lighted candles send forth such sweet odor that the whole church is filled with heavenly fragrance; and such grace does God grant to those standing by that they think themselves in the midst of the perfumes of Paradise. . . . Therefore, the king, having acknowledged the omnipotent Godhead of the Trinity, is baptized in the name of the Father, the Son, and the Holy Ghost, anointed with the baptismal oil, and sealed with the sign of the cross of Christ. More than three thousand of his army are baptized with him.

d. Oswald, King of Northumberland.

"'By reason of his constant habit of praying or giving thanks to the Lord, he was wont, wherever he sat, to hold his hands upturned on his knees.' As he feasted with Bishop Aidan by his side, the thane, or noble of his war-band, whom he had set to give alms to the poor at his gate, told him of a multitude that still waited fasting without. The king at once bade the untasted meat before him to be carried to the poor, and his silver dish to be parted piecemeal among them. Aidan seized the royal hand and blessed it. 'May this hand,' he cried, 'never grow old.'"

e. The Abbot and the Cart.

"There was a poor man whose cart had been overthrown before the very gate of the king; many people passed in and out, and not only did they not lend him any aid, but many . . . trod him under foot. . . . When the abbot arrived, he saw the impiety which these children of insolence committed, and immediately descending from his horse, he held his hand out to the poor man, and, both together, they raised the cart. Many of those present, seeing him all soiled with mud, mocked and insulted him, but he cared not, following with humility the humble example of his Master."

f. The Crowning of Charlemagne. (From contemporary monkish chronicles.)

"And because the name of emperor had now ceased among the Greeks, and their empire was possessed by a woman, it seemed both to Leo the pope himself, and to all the holy fathers who were present in the self-same council, as well as to the rest of the Christian people, that they ought to take to be emperor Charles, king of the Franks, who held Rome herself, where the Cæsars had always been wont to sit, and all the other regions which he ruled through Italy and Gaul and Germany; and inasmuch as God had given all these lands into his hand, it seemed right that with the help of God, and at the prayer of the whole Christian people, he should have the name of emperor also. Whose petition King Charles willed not to refuse, but submitting himself with all humility to God, and at the prayer of the priests, and of the whole Christian people, on the day of the nativity of our Lord Jesus Christ, he took on himself the name of emperor, being consecrated by the pope Leo." . . . "For this also was done by the will of God . . . that the heathen might not mock the Christians if the name of emperor should have ceased among the Christians."

From Letters of Alcuin to Charlemagne.

"In obedience to your exhortation and wise desire, I apply myself in serving out to some of my pupils in this house [monastery] of Saint Martin the honey of the holy writings; I essay to intoxicate others with the old wine of antique studies; one class I nourish with the fruits of grammatical science; in the eyes of another, I display the order of the stars." . . .

"I have schools of singers, many of whom are already sufficiently instructed to be able to teach others. . . . I have also done in this church what lay in my power, as to copying books. . . . I have roofed the great church of this town, . . . and have reconstructed a portion of the walls; . . . for the priests, I have constructed a cloister."

MOSAIC OF TENTH CENTURY.

From Church of St. John in Lateran in Rome; it represents Christ giving the spiritual power to Peter with the keys, and the temporal power to Constantine, with the standard.

STUDY ON 5.

What effect would the monasteries have on the regard for labor? On the spread of knowledge? What sorts of useful knowledge would be especially favored by them? What studies were pursued in them? What in the Roman Empire and the Roman Church made a strong impression on the barbarians, and thus became a source of power over them? What sort of Christians were Clovis and his followers? How did they regard Christianity? What does the sermon of St. Eloi indicate about the beliefs of the common people and the influence of

the Church? What elements of character entered into the ideal set by the Church? Whence did Charlemagne and his contemporaries believe his power proceeded? What does the Lateran mosaic (p. 275) teach us of the ideas of the time? If the picture on p. 272 with its explanation were all that we possessed to tell us of this age, what could we learn from it?

In General. — Of what is the Church the successor in Europe? What are its bonds of union? What good reason for the persecution of heresy by popes and emperors?

6. *Extracts Illustrative of the First Century of Mohammedanism.*

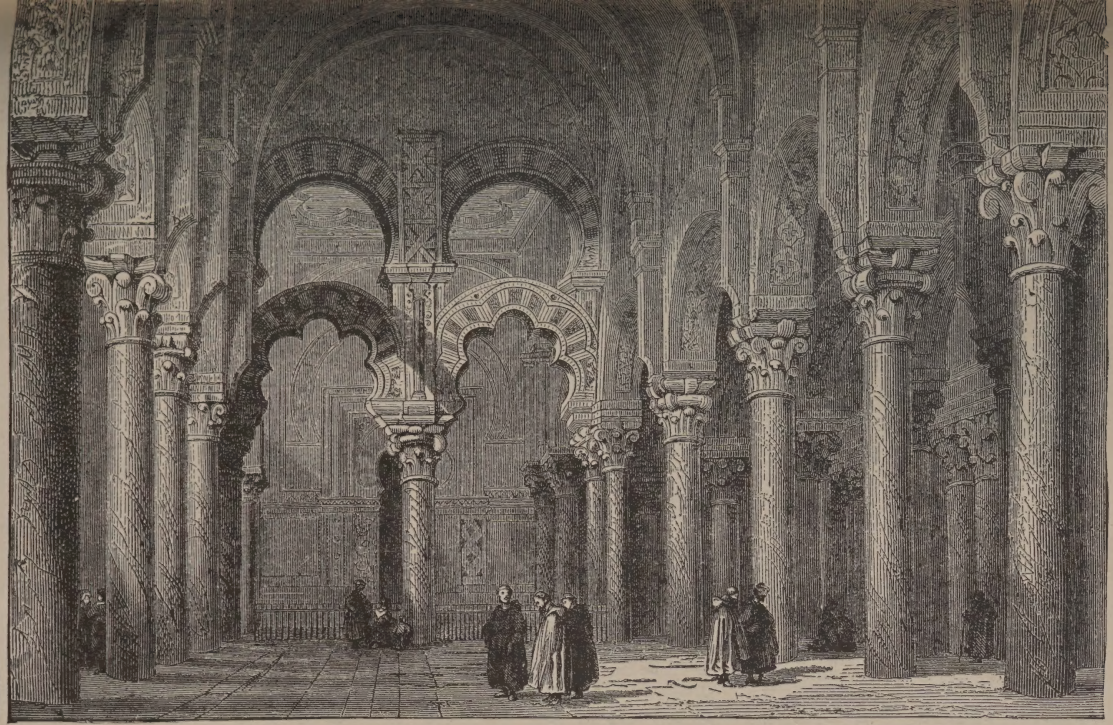
a From the Koran.

"God, there is no God but he, the living, the eternal. Slumber doth not overtake him, neither sleep; to him belongeth all that is in heaven and earth. . . . He knoweth that which is past and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the upholding of both is no burden to him. . . .

"There is no piety in turning your faces towards the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask; . . . who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements . . . and patient under ills and hardships, and in time of trouble; these are they who are just, and those who fear the Lord. . . . Whoso doeth the good works and is a true believer, whether male or female, shall be admitted into Paradise. . . .

"Verily we have revealed unto thee, [O Mohammed], as we revealed unto Noah and the prophets after him, and as we revealed unto Abraham and Ishmael and Isaac and Jacob . . . and Jesus and Job and . . . Solomon. . . .

"They to whom we have given the book of the Koran, and



INTERIOR VIEW OF THE MOSQUE OF CORDOVA.

Begun in the eighth century, and completed in the tenth. It contained, originally, more than 1000 columns of marble, jasper, and porphyry.

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who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish. . . .

"Perform the pilgrimage of Mecca. . . . Make provision for your journey; but the best provision is piety; and fear me, O ye of understanding. It shall be no crime in you, if ye seek an increase from your Lord, by trading during the pilgrimage. . . .

"They will ask thee concerning wine and lots [lottery, gaming]. Answer, In both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use. They will ask thee also, what they shall bestow in alms. Answer, What ye have to spare. . . .

"On the last day, every soul shall find the good which it hath wrought, present; and the evil which it hath wrought, it shall wish that between itself and that were a wide distance. . . .

"What befell them was so ordained. . . . God giveth life and causeth to die. . . . Moreover, if ye be slain, or die in defence of the religion of God, verily pardon from God, and mercy, is better than what they heap together of worldly riches. . . .

"Fear God by whom ye beseech one another; and respect women who have borne you, for God is watching over you. . . . Take in marriage of . . . such . . . women as please you; two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only. . . .

"Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other. . . . Honest women are obedient, careful in the absence of their husbands, for that God preserveth them, by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments and chastise them. . . .

". . . Verily those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment; for God is mighty and wise. . . .

"But for him who dreadeth the tribunal of his Lord are prepared two gardens, planted with shady trees. In each of them shall be two fountains flowing. In each of them shall there be of every fruit two kinds. They shall repose on couches, the linings whereof shall be of thick silk interwoven with gold: and the fruit of the two gardens shall be near at hand to gather . . . .

"Whosoever fighteth for the religion of God, whether he be slain or be victorious, we will surely give him a great reward. And what ails you, that ye fight not for God's true religion, and in defence of the weak among men, women, and children. . . .

"Verily Christ Jesus, the son of Mary, is the apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from Him. Believe therefore in God, and his apostles, and say not, There are three Gods; forbear this; it will be better for you. God is but one God."

The prophet strongly enjoined the duty of kindness to slaves. ". . . He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing. — A man who behaves ill to his slave will not enter into Paradise."

b. Abu-bekr to the Soldiers who conquered Syria.

"This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you know that the fighting for religion is an act of obedience to God. . . .

"When you meet with your enemies, acquit yourselves like men, and do not turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant . . . be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, proposing to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries."

c. Conditions given by Omar at Conquest of Jerusalem.

"The Christians shall enjoy security both of person and property; the safety of their churches shall be, moreover, guaranteed, and no interference is to be permitted on the part of the Mohammedans with any of their religious exercises, houses, or institutions; provided only, that such churches, or religious institutions, shall be open night and day to the inspection of the Moslem authorities. . . . No payment shall be exacted from any one until after the gathering in of his harvest. Mohammedans are to be treated everywhere with the greatest respect; the Christians must extend to them the rights of hospitality, rise to receive them, and accord them the first place of honor in their assemblies. The Christians are to build no new churches, convents, or other religious edifices, either within or without the city, or in any other part of the Moslem territory; they shall not teach their children the Koran: but, on the other hand, no one shall be prevented from embracing the Mohammedan religion."

d. Omar's Style of Life.

"He rode upon a red camel, with a couple of sacks; in one of which he carried . . . barley, rice, or wheat, sodden and unhusked; the other was full of fruits. Before him he carried a very great leather bottle (for water); behind him, a large wooden platter. Thus furnished and equipped, the caliph travelled, and when he came to any place where he was to rest all night, he never went from it till he had said the morning prayer." At one time he had occasion to send ambassadors to Constantinople. "The emperor asked them what sort of a palace their caliph had; they said it was made of mud. 'And who,' said the emperor, 'are his attendants?' 'The beggars and poor people.' 'What tapestry does he sit upon?' 'Justice and uprightness.' 'And what is his throne?' 'Abstinence and certain knowledge.' 'And what is his treasure?' 'Trust in God.'"

STUDY ON 6.

Make a list of the points of Mohammedan belief. Of the requirements of its worship. Of its morality. Note all the points of resemblance you can find between Christianity and Islam. All the points of difference. What is the essential point of difference? How is Christianity superior? What faults in Islam? What reason can you find in the extracts from the Koran for the fighting energy of the Saracen? What was the position of woman among the Mohammedans? How was she protected? What sorts of pleasure and what sorts of pain are represented as forming the essence of heaven and hell?

What strikes you as prominent in the conditions imposed by Omar and Abu-bekr? What was their aim in conquest?

7. *Extracts and Facts Illustrative of Mohammedanism in Eighth and Early Ninth Century.*

a. Description of Bagdad in Time of Haroun-al-Raschid. (Kremer.)

The city was built with great bricks, and surrounded by a wall a hundred and twenty feet high; at a good distance without this wall rose a second, guarded by mighty bastions, and surrounded by a moat which could be filled with water at pleasure. The city was entered by four massive iron gates, through which could ride horsemen with upright lances, and each of which required four men to stir it. On each was a gilded dome, where commissioned troops were on constant watch. Within the double walls was an open space, surrounded by arcades, which served as barracks for the troops of the palace garden. Beyond the arcades and another open space and another gateway, stood the palace of the caliph and the chief mosque.

A hundred feet was fixed for the breadth of the chief, and thirty feet for that of the side streets. In the suburbs were great tracts of cultivated land and beautiful gardens, watered by countless canals from the Tigris and Euphrates. The most beautiful of these plantations were full of vines and citron trees.

On the western bank of the Tigris rose a royal castle, tower-

ing over all that part of the city with its walls, its balconies, and domes. Out of the sea of houses rose countless minarets[1] into the air, among them the famous "green" minaret, covered with shining green tiles. Here, too, was the great "green dome," a hundred and sixty feet in height.

On the western bank of the Tigris were palaces, baths, mosques, bazaars, and among these splendid buildings lay a confused labyrinth of the poor houses of the lower classes. The bazaars were rich with the wares of Asia, and one was especially famous for its costly profusion of Chinese silks.

The palace of the Caliph was set in the midst of large and well-kept gardens, and surrounded by countless courts, open halls, balconies, kiosks, all most richly adorned by splendid carpets and divans, with gold-embroidered curtains and rich vases of gold and silver, or Chinese porcelain. In the gardens bloomed the finest plants of Asia; within the inner chambers were richly-clad and handsome slaves, who lived as befitted the servants of a prince.

Our picture would be incomplete without a visit to the quays, which stretched for miles on either shore of the river. Whole fleets were here at anchor, sea and river boats of all sizes, from the Chinese junk to the awkward old Assyrian rafts. There, too, were anchored countless ships of war, and between these lay the pleasure-boats of the caliphs and the nobles, glittering in gold and brilliant colors.

b. The House of a Wealthy Arabian of Bagdad. (Kremer.)

His doors were of costly woods, inlaid with ebony and gold; his courtyard was paved with marbles, often laid in mosaic patterns, and cooled by an ever-flowing fountain. His halls were finished with fine stucco, and the ceilings bright with intermingled colors of the arabesque ornament. Finest rugs were on the floors and costly Chinese vases stood about the rooms. . . . Heavy silken curtains in clear, rich colors hung

[1] See picture of St. Sophia; the slender, spirelike parts of the buildings are *minarets*.

before doors and windows, embroidered in gold with inscriptions and arabesques. Tapestries stiff with gold hung on the

TYPICAL ARABESQUE ORNAMENT.
(From the Alhambra.)

walls, while from the centre of the domed ceiling, hung by massive chains such lamps of gold, silver, or costly crystal as the Greeks were wont to use.

c. Haroun-al-Raschid and Mansour.

"One of the intimates of Haroun-al-Raschid relates that one day, being summoned into the Caliph's presence, he found him in a very gloomy mood. After a few moments, Haroun raised his head, and said, 'Go this moment and take from Mansúr ten million *dirhems*, and if he refuse to pay them, bring me his head! If you hesitate and fail to execute my command, I swear by the soul of my father that I will decapitate you!' Salih asked what he was to do in case Mansúr paid part at once, and gave security for the payment of the rest on the following day. Haroun answered, 'If this very day he fail to pay in ready money, behead him! Let me hear no more idle talk.' Salih felt assured from this that the Caliph was bent on taking Mansúr's life, and came away in great distress, for the person threatened was a friend of his own, and one of the most influential persons in Bagdad. However, he went straight to his house, and, taking him aside, told him what had happened. Mansúr threw himself at Salih's feet, and weeping, said, 'The Commander of the Faithful must have resolved to take my life, for he knows well enough that I have never had so much money, and that I could not collect it in a lifetime; how, then, am I to do so in one day?'" The money was, however, raised, and Mansúr was saved. He had fallen into this danger because Haroun suspected his loyalty, and because he had badly treated one of the Caliph's favorites.

STUDY ON 7.

Make a list of all the fine and industrial arts known to the Saracens. Of the sciences and branches of learning pursued among them. (See also lists of period.) Of their occupations. Compare this civilization with that of Europe at this same time. How is it superior? What historical sources for this civilization can you indicate? What facts indicate that such were its sources? To what things are the names "damask" and "morocco" applied, and what does this indicate? What new forms of construction and of ornament do you see in the pictures on pp. 277 and 283? What prominent forms mentioned in the description of Bagdad? What is there admirable in these

forms? What element of beauty seems to have been especially admired in ornament? What relation between the Alhambra ornament and the fact that the Saracens were commanded by their religion strictly to obey the second commandment?

What was the Mohammedan form of government? What was the relation of Church and State? What point in the description of Bagdad showed this relation?

EUROPEAN HISTORY, 814–1880.

A. *Early Mediæval Period: Charlemagne to the Crusades*, 814–1095.
B. *Middle Mediæval Period: Crusading*, 1095–1215.
C. *Late Mediæval Period: Magna Charta to Columbus*, 1215–1492.
D. *Renaissance and Reformation*, 1492–1648.
E. *Modern Europe*, 1648–1880.

"The future hides in it
Gladness and sorrow;
We press still thorow;
Naught that abides in it
Daunting us, — onward!
* * * *
"But heard are the voices,
Heard are the sages,
The worlds and the ages, —
'Choose well; your choice is
Brief and yet endless.'

"Here eyes do regard you
In eternity's stillness;
Here is all fuliness,
Ye brave, to reward you;
Work, and despair not." — GOETHE.

"There's a divinity that shapes our ends, rough-hew them how we will."
— SHAKSPERE.

A. EARLY MEDIÆVAL PERIOD, CHARLEMAGNE TO THE CRUSADES, 814–1095.

Chief original and contemporary authorities: The laws of the period in each European country, and the decrees of councils and popes; the chronicles of the monks, especially in England and France; the works of Arabic historians and poets.

Chief modern authorities in English: for Europe in general, Gibbon, Guizot, Bryce, Lacroix; for England, Stubbs, Green; for Byzantine Empire, Finlay; for the Church, Milman.

1. *Organizations of Period.*

The following tables give the political organizations of the period, as seen in typical cases.

NOTE. — The following form of organization is known as FEUDAL; and this adjective may be applied to any part of it, as "feudal law," "feudal land." The organization of *Spain* was similar to that of France.

a. In France.

Parts of the State in	*War.*	*Finance.*	*Land.*	*Law.*	*Administration.*
King, hereditary ruler (suzerain) of France.	Leader of the nation in arms against a *foreign* foe.	Collects the rents and dues of his own domain (fief).[1]	In theory, the owner of the land of France; practically, the owner of his own domain, the rest having been granted to barons and bishops; vacant lands revert to him.	Makes the laws, and judges for the people of his own domain; guardian of the general law of France.	Administers absolutely all the affairs of his own domain; protector of widows and orphans; guardian of the general safety of the kingdom.

[1] Lands held by feudal tenure are called "fiefs."

Parts of the State in	*War.*	*Finance.*	*Land.*	*Law.*	*Administration.*
Barons (seigniors), hereditary owners of fiefs, with hereditary titles of honor.	Aid the king with their men; levy their own vassals[1] at their own pleasure.	Collect rents and dues of their own domains.	Hold their land by direct grant from the king, or by hereditary right from a former grant; do homage[2] for it.	Counsel the king when asked; arrange local laws of their own domain; judge their own people in "Seigniorial Court."	Absolute administrators of law in their own estates; consent to and arrange marriage of serfs; maintain for their use a bakery, granary, mill.
Bishops.	Same as the Barons in their various feudal relations.				
Barons' and bishops' vassals, free tenants, of various and hereditary rank.	Follow the lead of their immediate[3] lord.	Pay rents and feudal dues.[4]	Hold their land by grant, or on lease from their immediate lord.	Form the Seigniorial Court, aiding the seignors in their judgments.	Sworn protectors of the ladies of the lord's castle; assist their superior in his administration.

[1] General name given to feudal inferiors.

[2] "Homage" is the ceremony by which the vassal pretends to return the land to his lord and receives it back, on condition of being his lord's "man."

[3] A baron's vassal has, as his direct or "immediate" lord, his baron; the baron's immediate lord is his king.

[4] Feudal dues are the following: an annual tax; an extra tax when the lord's eldest daughter is married, or his eldest son knighted; or whenever the lord himself goes to war, or becomes a prisoner and needs ransom.

Parts of the State in	*War.*	*Finance.*	*Land.*	*Law.*	*Administration.*
Freemen (townsmen); status largely hereditary.	Follow the king in war.	Pay taxes to the king, or local taxes.		Are judged by the laws of their town, or the king.	Are governed by the town, or the king.
Serfs (villains); status hereditary.	May be forced to serve in their lord's quarrel.	Pay feudal dues.	Work their own land, which they hold by grant, but to which they are legally bound for life; work also the lord's domain.	Are judged by the laws of the domain to which they belong.	Must use the lord's bakery, granary, mill.

b. In Holy Roman Empire, after Otto the Great (962).

Emperor.[1]	"Defender of the Christian faith."	As emperor, has no income.	As emperor, owns no land.	General interpreter and source of law.	Appoints bishops; "Protector of Palestine and the Catholic faith." (Head of Christendom); sometimes appoints pope.

[1] After the time of Otto the Great, the same man was generally emperor, king of Germany, and king of Italy.

Parts of the State in	*War.*	*Finance.*	*Land.*	*Law.*	*Administration.*
Pope.	Proposes crusades, or wars in defence of the faith.	Receives voluntary and solicited contributions from the whole of Christendom.	Owns the "Patrimony of Peter," the lands of the Church in Italy. See map, pp. 316, 317.	Final authority in all matters pertaining to canon law, which includes everything pertaining to marriage.	Appoints bishops; crowns the emperor and king of Italy.
King of Germany.[1]	Same, in his relations to the various departments of government, as the king of France.				
King of Italy.[1]	Same in theory as the king of France.				
Great lords of the empire, temporal and spiritual.	Same powers and relations as the barons and bishops of France.				Elect the emperor; assume power of choosing or deposing the pope.
Vassals, freemen, and serfs.	Similar to vassals, freemen, and serfs in France.				

[1] After the time of Otto the Great, the same man was generally emperor, king of Germany, and king of Italy.

c. In England.

Before William the Conqueror, the organization of England was similar to that of France, with the following differences: the great lords and bishops formed a council of wise men, or *Witenagemot*, with whom the king advised in regard to war, to law, and the grants of land he gave from time to time; by this council levies were ordered for war, laws were assented to, grants confirmed. These great lords and bishops were in England called king's *Thanes*, and that which was called a fief in France was in England named a *Manor*, and to the Seigniorial Court corresponded the *Manorial Court* of England.

When William the Conqueror entered England, he demanded from every freeman, irrespective of his immediate feudal lord, an oath, to "be faithful to King William within England and without, to join him in preserving his lands and honor with all fidelity, and to defend him against his enemies." In a council held shortly after the Conquest, a chronicle tells us that "all the landholders of substance in England, whose vassals soever they were . . . became his [William's] men, and swore . . . that they would be faithful to him against all others."

STUDY ON I.

What must a man possess in order to hold power during this period? What kinds of power did this possession give? What sort of an aristocracy would thus develop? In what country is there now an example of such an aristocracy? Compare the power of the king and the barons. Of the emperor and the pope. Of the emperor and the king of Germany. Throughout the feudal organization, what does the superior give the inferior? What does the inferior give the superior? What effect would you expect this system to have on the unity and strength of kingdoms? On justice in the administration of law? On trade? On manners? On liberty? On equality? What was the political unit of feudalism? What held men together in this unit? What class in England seemed to have more power than the

same class in France? What great change introduced by William the Conqueror into feudal relations in England? Whose power would thus be strengthened? Who was the "immediate" lord of Englishmen? What had the emperor by which to maintain his imperial power? If one baron did wrong to another, or refused to abide by

SERFS RECEIVING ORDERS FROM THEIR LORD BEFORE GOING TO WORK.
Interior of fourteenth or fifteenth century; from a French manuscript of fifteenth century.

the judgment of his peers, what was the only way left to gain justice? What effect would constant foreign warfare have upon the power of the king and the unity of the people? Why? Before the time of Charlemagne, we noticed that law was personal; that is, that a man

was judged by the laws of his people, whether Roman, Burgundian, Saxon;—under the feudal system, what fact determines the law by which he shall be judged?

2. *Summary of Events*, 814–1095.

a. In the Byzantine Empire.

About 900, the Magyars or Hungarians (Turanians) attack both east and west; repulsed by the German emperors, and foiled by the defences and gold of Constantinople, they settle in Pannonia; soon after, converted to Christianity by the missionaries of Rome, they become shepherds and farmers, and thus begin modern Hungary.

Continued quarrels of Constantinople and Rome over image-worship and other questions of doctrine and practice; these quarrels culminate in 1054 in the great "Schism of the Church," which divides the Christians of Europe and Asia into two communions; that of the Greek Church, to which the Byzantines and their converts belong, and that of the Latin Church, to which the Latin and German-speaking peoples adhere.

The Saracens seize on Sicily; soon after, the Normans invade Greece, and wrest Southern Italy from the East; of this, together with Sicily, of which they dispossess the Saracens, they form the *Norman Kingdom of Sicily*. The pope confirms the new kingdom, and the Normans become his armed allies and defenders (1062). The Turks take Asia Minor from the Empire.

b. In Islam.[1] (Eleventh Century.)

The Spanish Arabs are slowly driven back towards the south by the Spanish Christians, and lose Toledo; the Asiatic Arabs are conquered by the Turks, who accept

[1] *Islam* is applied to the whole body of Mohammedans and their general status and civilization, as *Christendom* is applied to the peoples and cultus of Europe.

Mohammedanism as their faith; a third caliphate is founded at Cairo. Christian pilgrims to Jerusalem meet constant insult, cruelty, and all manner of persecution from the Turks.

c. *In Holy Roman Empire.*

At Charlemagne's death, the Empire is divided among his successors; their dissensions and wars end in roughly defining the three kingdoms of Italy, Germany, France. At first, the imperial title belongs to the king, now of one and then another land; but after *Otto the Great* the rulers of Germany are also kings of Italy and emperors of the HOLY ROMAN EMPIRE, which from this time on practically includes Germany and Italy.

962.

During this period, Germany suffers on the south-east from the Magyars or Hungarians, on the north from the Danes or Northmen, on the north-east from Slavs. Against the first, the emperors found the Eastern-Mark,[1] the beginning of modern Austria; against the second, the Mark of Sleswig; against the third, the North-Mark, the beginning of modern Prussia (through Brandenburg). These marks are given into the charge of the best fighters and commanders among the imperial vassals. (For the division of the Empire among its various rulers, see map, pp. 316, 317.)

In the beginning of Otto's reign, the Dukes of Franconia, Bavaria, and Lorraine rise against him, but with the help of French nobles who are in revolt against their own king, he subdues them. The Danes obtain peace on condition of the baptism of their king; the Bohemians, on condition of ceasing to persecute Christianity; the Poles, on condition of allowing the founding of a bishopric. — In

[1] "Mark" or "march" means a border state whose defence and government is particularly strengthened in order to make it a bulwark against a foreign foe.

1046, three candidates at once claim the papal chair; the emperor deposes them all, and makes a German bishop pope.

1073 TO 1095.

Pope Gregory the Seventh, known also as GREGORY THE GREAT and as Hildebrand, insists on the celibacy of the clergy throughout Christendom; this causes a dissension amounting to war between Lombard and German prelates, on the one hand, and the Italians and Normans supporting Hildebrand, on the other; but the pope, with the help of the monks, succeeds in making celibacy the rule of the Church. — The famous quarrel over "lay investiture"[1] now occurs between Hildebrand and the Emperor Henry IV., king of Germany. The emperor claims the right of investiture, as being the theoretical owner of the domains of the bishops, who are in their relation to him "lords spiritual," and whose lands amount to half the German territory; the pope claims the right because the bishops are Church officials, and insists upon it, lest the king use the rich abbey-lands to reward his own men. Neither pope nor emperor yield the point; the pope writes to Henry, urging him to "prefer the honor of Christ to his own, and give full liberty to the Church, the Spouse of God"; he threatens him with excommunication unless on a fixed day he shall appear in Rome to be judged by the pope for all his offences. Henry, in answer, calls a council of German prelates, from whom he asks the deposition of the pope. They grant it "with loud unanimous acclamation"; the decision is sent to Rome, where Gregory sits in council in the midst of his bishops; it is addressed, "To the false monk, Hildebrand." The pope immediately passes sentence on the emperor: "I absolve all Christians from the oaths they have sworn

[1] "Lay investiture" simply means the appointment of bishops and other prelates to their offices by a layman.

or may swear to him, and forbid all obedience to him as king." The Bishop of Utrecht, on the king's behalf, excommunicates the pope, but soon and suddenly dies. This death, with other causes, turn men more and more against the excommunicated emperor; all who have any talk or dealing with him are themselves declared excommunicated. The pope commands the Germans to elect a new emperor if Henry do not at once repent; the Imperial Diet accordingly meets to choose "a man to go before them, and to wage the war of the Lord." Henry, desirous of saving his kingdom, goes across the Alps in the dead of winter to seek the forgiveness of Hildebrand (1077). The pope is at CANOSSA, a strong fortress of the Apennines; in its outer courtyard, barefoot, in the white robes of a penitent, for three days and nights the emperor awaits the pleasure of Gregory. Even this grace is not given until the emperor promises to confess himself "unworthy of the royal name and dignity." At last, admitted to the papal presence, he is required to attend the pope where and when Hildebrand desires, to answer the charges of his people; if cleared, the pope will restore him to imperial power; if not, Henry is to remain a private man.

In 1095 the Council of Clermont is called by Pope Urban II., and a "Holy War," or "CRUSADE," of Christian Europe is declared against the Turks who hold Christ's Holy Sepulchre in Jerusalem, and who greatly persecute the pilgrims who come from all parts of Europe to visit this sacred place, and to expiate their sins by this long and dangerous journey.

(For Schism of the Church, see above.)

STUDY ON 2, *a*, *b*, *c*.

What in the history and circumstances of the East and the West have prepared the way for the "Schism of the Church"? Why is it

useless for the pope to oppose this "Schism"? How does the history of the Turks resemble that of the Teutons?

What events strengthen and form the German frontier? What fact in their origin accounts for the long succession of strong rulers in Austria and Prussia? In order that new peoples may enter the empire, what is necessary? What relation between this fact and the imperial organization? Why does the Holy Roman Empire practically include only Germany and Italy? What or who has the chief power in this empire? Prove it. Some time ago Bismarck said, "We will not go to Canossa"; explain the reference. On what does the papal power rest? What are its weapons? On what the imperial? What is shown by the imperial title in regard to the imperial office? What ideal does Gregory VII. insist upon in the Church? What does he make the central power in its organization?

In calling the peoples of Europe to a crusade, what does Pope Urban assume in regard to their comparative allegiance to himself and their own princes?

d. In France.

The kings are often fighting against the counts of Flanders, the dukes of Burgundy, the princes of Brittany and Aquitaine. In 877 the king, needing help in his wars, grants his vassals hereditary possession of their lands; the nobles compel his successor to confirm the grant, and at the death of the latter, divide the realm between his two sons.

In the early ninth century, Northmen (Normans) invade and ravage France; in company with the Duke of Lorraine, they besiege Paris; deserted by their king, the Parisians choose their heroic defender, the Count of Paris, as their monarch. The great nobles build castles to defend themselves and their folk against the invaders; the Normans continue to harry the land; at last, in the tenth century, the Frankish king sends the archbishop of Rouen to tell their famous war-chief Hrolf (Rollo) that if he will become a Christian, acknowledge the king of France his lord, and live in peace, he shall have the dukedom of

Normandy as his hereditary possession. Hrolf accepts the offer, and his followers settle Normandy.

In 987, the line of Charlemagne having come to an end in the person of an inefficient monarch, the nobles choose Hugh Capet as their king, and from him all the succeeding kings of France have sprung. This election is confirmed by the Archbishop of Rheims. In the time of Hugh, there are fifty-five feudal units in France. In the eleventh century the clergy declare the "Truce of God," or a cessation of quarrels and warfare from Wednesday night to Monday morning of every week.

e. In England.

At 800 there are still seven different English kingdoms, often hostile, sometimes partially united, but always fighting Picts and Scots to the north, and Welsh to the west; but early in the ninth century, Ecgbehrt, king of the West-Saxons, becomes overlord of all the other kings, forming the so-called "Saxon Heptarchy"; under him and his successors the Northmen constantly invade and harry England, and settle in Northumbria, East Anglia, and parts of Mercia.

871 TO 1066.

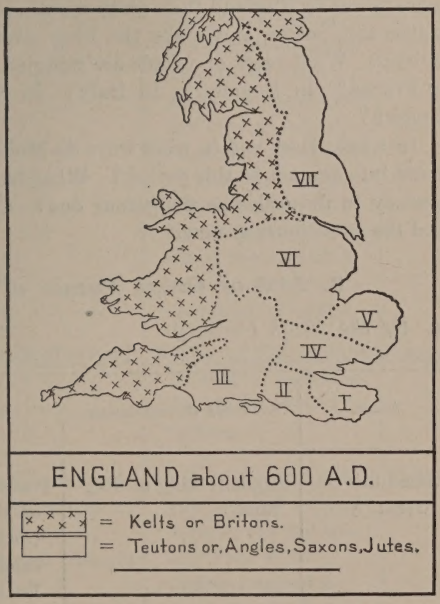
Under ALFRED THE GREAT the struggle of Englishmen and Northmen still continues; Alfred builds a fleet, and ends invasion for a time; issues a body of English law, founds new monasteries, has the monastery-schools teach all who wish to attend them, reading, writing, and theology; but instruction in English is to precede that in Latin.

After his death border-wars with Picts, Scots, and Welsh continue, as well as constant struggle with Danes, ending at 1017 in the elevation of Danish monarchs to the English throne. In 1042 the English kings are restored, and Edward the Confessor becomes king under

the leadership of powerful nobles, notably Earl Godwin, whose daughter he marries.

WILLIAM THE CONQUEROR, Duke of Normandy, claims a right to the English throne on a promise of his cousin, Edward the Confessor; the pope declares in his favor, and enjoins him to bring England into due obedience to the Papacy; he leads a Norman army into England, and at the battle of Senlac, or HASTINGS, makes good his claim. The English king is supported by his earls; but by threatening their domains, and forcing them to desert their monarch, William gains London, and the English nobles choose him king.

1066.



I. Kent. II. Sussex. III. Wessex. IV. Essex. V. East Anglia. VI. Mercia. VII. Northumbria, chief seat of Danish settlement.

STUDY ON 2, *a–e*.

What case in France parallels the entrance of the Hungarians into the European commonwealth? Name two points of resemblance. What facts can you find in *c*, *d*, and *e* to confirm your statements in regard to the effects of feudalism? Name two things shown by the "Truce of God." From what great external disturbance does the whole of civilized Europe suffer during this period? What mark distinguishes civilized from uncivilized Europe?

Name the modern countries or provinces of Europe which begin their individual existence during this period. At whose expense does each begin it? What organization is steadily increasing its power in Europe? What sorts of power? Give two proofs. In the study of organization, we noted that the lords and bishops apparently had more power in England than on the continent; what *events* would neutralize this power, and make the king stronger and England more united? What races of people are mingled at the close of this period in France? In England? In Italy? In Spain? In the Byzantine Empire?

In what places and in what ways do Mohammedans and Christians come into contact in this period? What facts would make the whole journey to Jerusalem a dangerous one? Contrast the journey then and the same journey now.

3. *List of Great Names of the Period.*

a. Of the Ninth Century.

Name.	*Birth and Circumstances.*	*Deeds and Works.*	*Language used.*
Alfred the Great.	English; king of England.	Translator of History of Orosius, Bœthius' Consolation of Philosophy, and Bede's Ecclesiastical History; establishes a school at his court for young nobles. (See 2 *e.*)	English.
Albumazar.	Arabian, of Turkestan.	Writes on astronomy.	Arabic.
Al Mamun.	Son of Haroun-al-Rashid; caliph of Bagdad.	Causes to be translated into Arabic the manuscripts sent by the Greek emperor to his father; sends a commission to Cyprus for books; erects two observatories, founds colleges, has a degree	Arabic.

Name.	Birth and Circumstances.	Deeds and Works.	Language used.
		of the earth measured; calls Syrian and Egyptian physicians to his court; author of theological and critical works; causes the great work of Ptolemy on astronomy and geometry to be translated from Greek into Arabic; makes very accurate astronomical tables.	
Asser.	Welsh monk, afterward bishop.	Author of Life of King Alfred(?); assists in the king's literary reforms.	Latin.
Hincmar.	Of noble French family; monk; adviser of the French court; archbishop of Rheims.	Author of theological and political writings; defends the doctrine of "Free Will"; causes a splendid shrine in silverwork, adorned with statuettes, to be made in his church.	Latin.
John, called the Scot or Erigena.	Irish layman; is said to have travelled in the East; head of palace school of Frankish kings.	Writes on philosophic and theological subjects; defends absolute freedom of the will; is considered heretical; shows tendencies toward the Platonic philosophy; makes translations from the Greek.	Latin

Name.	Birth and Circumstances.	Deeds and Works.	Language used.
Razi, or Rhazes.	Arab doctor, from Khorassan.	Author of works on medicine and chemistry; director of hospital at Bagdad; seeks for the "Water of Life"; his medical works largely founded on, or borrowed from, Galen and Hippocrates.	Arabic, translated into Latin.

b. Of the Tenth Century.

Albategni, "Arabian Ptolemy."	Arab of Mesopotamia; worked at Rakka and at Antioch.	Has charge of an astronomical observatory at Rakka, near the Euphrates; advances the knowledge of astronomy beyond previous observers, including Ptolemy, whom he diligently studied.	Arabic, translated for Europe in 16th century.
Dunstan, St.	Of noble Saxon family; hermit; King Edgar's prime minister, and archbishop of Canterbury.	Reforms English monasteries on the basis of Benedictine rule; forbids the marriage of the clergy.	Latin.
Gerbert (Sylvester II.).	French shepherd-boy; monk; archbishop of Rheims; teacher of a French king and German emperor; pope.	Studies mathematics, astronomy, medicine, mechanics with the Spanish Arabs; brings the Arabic numerals into France; famous mechanic; first applies weight as a mo-	Latin.

Name.	Birth and Circumstances.	Deeds and Works.	Language used.
		tor power to clocks; establishes a workshop for the manufacture of organs, in the monastery of which he is abbot; is thought a magician; author of letters and of philosophical, mathematical, and ecclesiastical works.	
Hugh Capet.	Son of Duke of France.	Founder of French monarchy. (See 2.)	French
Otto I. (Otho), the Great.	Son of the Saxon duke; king of Germany and emperor.	Establishes relation of Germany to Holy Roman Empire. (See 2.)	German.
Rollo (Hrolf).	Norwegian pirate.	Conqueror and first duke of Normandy. (See 2.)	* * *

c. *Names of Eleventh Century.*

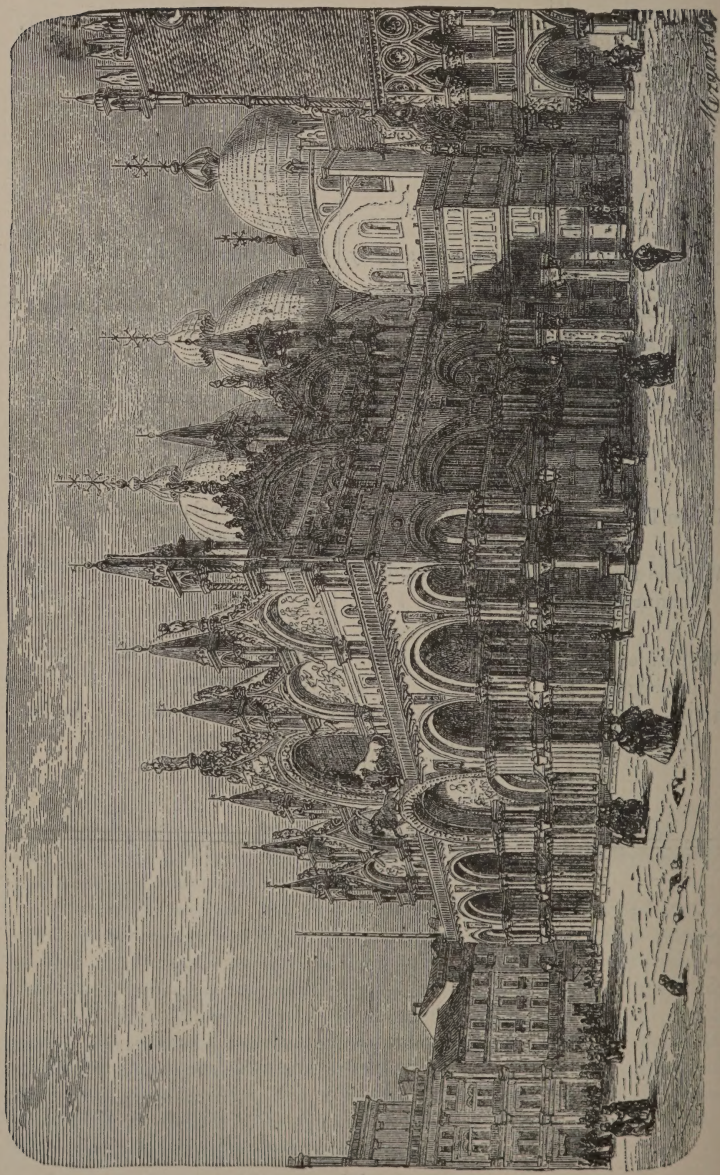
Albucasis.	Arab of Cordova; physician.	Writes on anatomy and physiology; invents new surgical instruments and operations.	Arabic, translated into Latin.
Alhazen.	Arab of Bassorah (near ancient Babylon); teaches and studies in Cairo.	Makes important discoveries in optics; thorough student of Ptolemy.	Arabic.
Anselm.	Italian of Piedmont; of noble, wealthy family; studies in Norman monastery;	*Scholastic*, — that is, he tries to make the truths of religion clear to the reason;	Latin.

Name.	Birth and Circumstances.	Deeds and Works.	Language used.
	archbishop of Canterbury.	writes on transubstantiation;[1] opposes nominalism;[2] makes his monastery a famous seat of learning.	
Avicenna, "Prince of Doctors."	Persian; Mohammedan.	Doctor in several Asiatic courts; writes a medical encyclopedia which becomes the basis of medical science in Europe for six or seven centuries; travels through the East to find new medicines.	Arabic.
Cid (Ruy Diaz).	Of noble Spanish birth; warrior.	Famous Christian champion in the wars of the Spaniard and the Moor; afterward a "free lance," fighting with his followers, now for one and now another prince, Moslem or Christian;	Spanish.

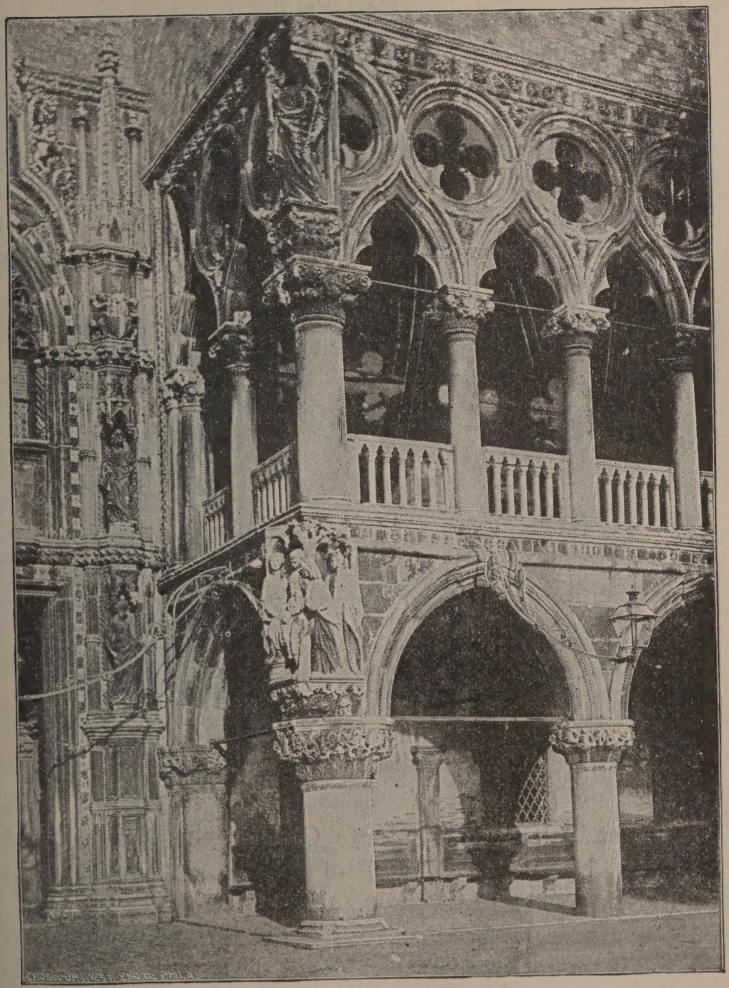
[1] *Transubstantiation* is the doctrine which teaches that the bread and wine of the Holy Communion are by a miracle turned into the living body and blood of Christ (*Real Presence*).

[2] *Nominalism* teaches that general terms are but abstractions of the mind, simple names; while particular objects and actions alone possess reality; thus virtue is but a *name* used for convenience to group together individual virtuous actions, which are *realities*. The *Realists*, on the other hand, of whom Anselm was greatest, insisted that such general terms named real essences, and that virtue, for instance, existed as an actual substance, quite apart from any individual action. Since the Nominalists gave great prominence to the separate and real existence of the three persons of the Trinity, thus tending toward polytheistic views, their doctrines were condemned as heretical.

Name.	*Birth and Circumstances.*	*Deeds and Works.*	*Language used.*
		after his death becomes the hero of many stories and poems.	
Robert Guiscard (Wiscard).	Younger son of a petty Norman baron.	Conqueror of Southern Italy and Sicily. (See 2.)	Norman-French.
Hildebrand, Gregory VII.	Son of a carpenter; afterwards pope.	See 2 *c*.	Latin.
Lanfranc.	Italian of governing class; studies at Paris; archbishop of Canterbury.	Writes on transubstantiation; defends the "real presence."	Latin.
Urban II.	French; monk; cardinal-bishop; pope.	Orator; proclaims the first crusade.	Latin; French.
William the Conqueror.	Duke of Normandy.	See 2 *e*.	Norman-French.
William of Jumiéges.	Norman; monk.	Author of History of the Normans.	Latin.
William of Poitiers.	Norman; companion of William the Conqueror; soldier and chaplain.	Author of Life of William the Conqueror.	Latin.



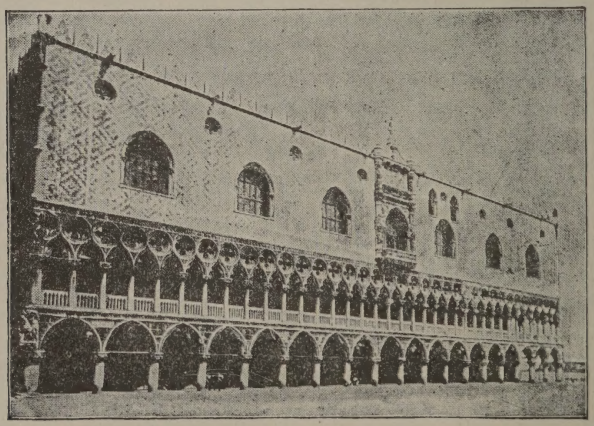
THE CHURCH OF ST. MARK'S.



DETAIL OF DUCAL PALACE, VENICE.

Famous Foundations and Works of the Time, not named in the Lists.

Ducal palace and church of St. Mark's built at Venice, by architects and artists from Constantinople, under direction of the doge, or the chief magistrate of the Venetian republic. — Toward the tenth century cotton or linen paper is brought into Europe from Greece by the Venetians. — Cathedral of Pisa, with its leaning bell-tower, built; many Greek fragments inserted. — Medical schools estab-



FACADE OF DUCAL PALACE, VENICE.

lished at Salerno and Monte Cassino, the former being founded by an Italian pupil of Avicenna, who had spent thirty-nine years in the East.

German organ-makers very famous; an organ with keyboard invented towards the close of the period. — Hospitals and other houses of relief for the unfortunate founded in the eleventh century, under encouragement of the emperor, in various parts of Germany.

English homilies are collected and preserved by Alfred the Great. — The English annals are more regularly kept by the monks of Winchester and Worcester. — Medical recipes and lists of plants and animals translated from Greek and Latin into English. — Survey of England is made and recorded in *Domesday Book* by William the Conqueror.

French annals regularly kept by the monks. — Manufactures of tapestry for church decoration established at several French monasteries; the famous *Bayeux tapestry*, representing the Battle of Hastings, executed under direction of Matilda, wife of William the Conqueror. — Beautiful church in Caën built by William the Conqueror, in gratitude for his victory at Hastings.

The Pseudo-Isidorean, or False Decretals, appear in the ninth century, a corrupt and unreliable collection of canon law made by a French ecclesiastic, but nevertheless accepted by the Church for several centuries; their general tendency is to strengthen the power of the pope.

In Cairo, Egypt, fine mosques are built, and a library established of 100,000 volumes, which are freely lent out to the citizens. — In Bagdad, an observatory is erected and a college founded, which upwards of 6000 students attend. — In Spain, the Arabs have as many as eighty colleges and seventy public libraries.

STUDY ON 3.

What influence is felt by the west of Europe during this period? What are the centres of intellectual impulse? What countries are beginning to have an independent intellectual civilization? What fact or facts mark this independence? Among whom is this civilization most advanced? What directions does it take? Proofs. What traces of secularization appear in the Church? Of revolt against her? (Cf. 2.) What proofs that she is still the great intellectual and civilizing

power of the period? That her spirit is essentially democratic? How is she still civilizing Europe? What reason is there in the events of this period for its small amount of literary and artistic production? What race produces the warriors and conquerors of the epoch? What race produces the scientific men? What historic reason can you give for this latter fact? What reason can you give for the former? What can you prove one great source of Moorish civilization to have been? What influences do you see embodied in St. Mark's? In the ducal palace? What do you find beautiful, and what characteristic or original, in each of these buildings?

4. *Extracts and Stories Illustrative of European Life of the Period.*

a. The Pope and the King of Bulgaria.

In the ninth century, Bulgaria was converted, through the influence of a Christian princess, whose husband wanted her God on his side in war. His subjects, however, revolted in favor of the old religion, and the king took cruel vengeance on them; thereupon, the pope writes him that he "is now under the rule of a more merciful God, to whom such wide-spread slaughter is not pleasing." Apostates from the faith are to receive no toleration, but God is to judge those who are without the Church. The pope commands him no longer to use the old national sign of the horsetail, but the cross, when he goes forth to battle; and instead of using enchantments, songs, and auguries before a fight, his soldiers are to go to church, confess, perform good acts, such as opening prisons, giving to the poor, and freeing slaves. He forbids polygamy, and advises that the king allow his wife to eat with him.

b. Byrhtnoth's Death in a Battle of the English against the Danes (991).

Byrhtnoth, the Saxon, brought his force into battle-array, and dismounting, took his place among his thanes. On the opposite shore of the river stood the herald of the Viking-Danes, who spoke with strong and threatening voice: "'Active sea-

men send me to thee; they bid me say to thee, that thou must quickly send rings for safety; and it is better for you that ye buy off this spear-rush with tribute than that we share such hard fight. If thou who art the richest here dost decide that thou wilt redeem thy people, wilt give the seamen money at their own prizing, in exchange for peace, then we will enter our ships with the treasures, go afloat, and keep peace with you.' Byrhtnoth held fast his shield, swung his slender ash aloft, and answered with scorn and derision: 'Hearest thou, seafarer, what this folk saith? They will give you spears for tribute, the poisonous lance-point, and the old sword, war-trappings that are not good for you in battle. Messenger of the watermen, announce again, say to thy people warlike words: A noble earl stands here with his band, who will protect this inheritance, Æthelred's my prince's country, folk and lands.' . . . Then the time was come when those consecrated to death should fall; . . . spears flew from the hands; the bow was busy; the shield received the point; bitter was the rage of battle; warriors fell. On both sides lay the young fighters." Byrhtnoth himself was sorely wounded. "But the gray battle-hero still cheered on the youths; his feet refused to serve him; he looked toward heaven and said: 'I thank Thee, Ruler of Peoples, for all the joys that I have had in the world. Now, mild Creator, I have most need that thou grant my spirit good, that my soul . . . may pass with peace into thy power.' . . . Then the heathen struck him down. . . . Æthelred's earl, the people's prince, had fallen; all of his kindred saw that their lord lay slain. The proud warriors rushed up, willed either to avenge the dear one or to yield their lives. Ælfric's son . . . exhorted them. He said: 'Never shall the thanes reproach me among the people, that I would desert this host, and seek my country, now that my prince lies slain in battle. That is my greatest grief: he was both my kinsman and my lord.' Then he strode forward, thinking of blood-vengeance. . . . Swinging his lance, he bade all heroes avenge . . . Byrhtnoth: 'Never may he hesitate who thinketh to avenge his lord in the people, nor care for his life.' . . .

The kinsmen began a hard fight; they prayed God it might be granted them to avenge their kin and chief, and to work slaughter among their enemies. . . . Byrhtwold, the aged comrade, spoke as he grasped fast his shield and shook his ash: . . . 'Courage should be the greater, the more our forces lessen; here lieth our prince cut down, the brave one, slain in the dust. . . . I am old in days; I will not go away, but I think to lie by my lord's side; I will lie by such a beloved warrior.'"

c. From Anselm.

"Whether that is true which the universal Church believes with the heart and confesses with the mouth, no Christian can be permitted to place in question; but, while holding fast to it without doubting, and loving and living for this faith, he may and should search in humility for the grounds of its truth. If he is able to add to this faith, intelligence, let him thank God; if not, let him not turn against his faith, but bow his head and worship."

d. From John Scotus, or Erigena.

"Authority is derived from reason, and not reason from authority, and authority which is not acknowledged by reason seems valueless. . . . We should not allege the opinions of the holy fathers, . . . unless it be necessary thereby to strengthen arguments in the eyes of men, who, unskilful in reasoning, yield rather to authority than to reason. . . . I am not so fearful of authority, and I do not so dread the rage of minds of small intelligence as to hesitate to proclaim aloud the things which reason clearly unfolds."

* * * * * * *

"What, then, is the object of philosophy, but to set forth the rules of true religion, whereby we rationally seek and humbly adore God, the first cause and sovereign of all things? From thence it follows that true philosophy is true religion, and conversely, that true religion is true philosophy."

e. Letter from the Pope to the French King concerning Scotus Erigena.

"It has been reported to our apostleship that a certain John, of Scotch origin, has lately translated into Latin the work which the blessed Dionysius wrote in the Greek language. . . . This book ought to have been sent to us according to custom, and approved by our judgment; the more so, that this John . . . has not always, it is everywhere said, been sound in his views upon certain subjects. We recommend, therefore, very strongly, that you cause the said John to appear before our apostleship, or, at least, that you do not permit him any longer to reside at Paris in the school of which he is stated for a long time to have been the chief, in order that he may no longer mingle his tares with the wheat of the holy word; giving poison to those who seek for bread."

f. From Ordericus Vitalis, on the State of Normandy, A.D. 1094.

"At this time, sharp hostilities took place between William de Breteuil and Ascelin Goël [two powerful Norman barons]; . . . there was a great feud between them, and each tried to injure the other.

"In the month of February, Ascelin called to his aid Richard de Montfort and the retainers of King Philip, and engaging in battle with William . . . defeated him and made him a captive. . . . Elated with the victory, he became exceedingly arrogant, and cruelly tormented . . . his captives. He kept them in close confinement in his castle, . . . and often, in the severest weather, . . . exposed them in their shirts, well soaked in water, at a window in the highest stage of the tower to the blasts of the north or south winds, until their only covering was frozen into a sheet of ice around their bodies. At length, by the interference of friends, peace was concluded, and William was let out of prison; . . . but the peace was of short duration.

"The year following, William . . . renewed his hostilities, and established . . . a garrison in the convent of monks, which

Robert d'Ivri had founded in honor of the Virgin Mary. Upon this, Goël, who held the castle, led a body of troops to the convent. . . . William de Breteuil made his escape with more difficulty, and . . . at length engaged to pay Philip, king of France, seven hundred livres, as well as large sums to Robert, duke of Normandy, . . . if they would faithfully succor him.

"In consequence, during Lent, the king of France and the duke of Normandy laid siege to Breval. . . . The priests and their parishioners brought their banners, and the abbots, assembling their vassals, joined the besieging army. . . . Goël was a most desperate freebooter, daring and crafty, and a violater of churches . . . who till that time had been used to laugh at kings and dukes in his secure retreat. . . . He had noble and brave kinsmen, by whose aid he had fortified the castle of Breteuil . . . and with their courage and succour he had manfully sustained the burden of such frequent hostilities. But now finding that so many great and valiant princes were firmly leagued against him, he sued for peace."

STUDY ON 4.

What changes in the direction of civilization does Christianity encourage in Bulgaria? What is evidently the aim of Danish invasion as shown in *b*? What does this fact indicate incidentally of the comparative prosperity of England just before the invasion? What spirit shown by Byrhtnoth's answer to the Danes? What feeling or sentiment? What do we know of Byrhtnoth's religious belief? Of his religious feeling? What sentiment shown by his followers? What barbarian organization appears in this battle? What spirit shown by Byrhtwold? Make a list of the English virtues displayed in this story.

What seems to be the aim of Erigena? What his spirit? What difference between his attitude and that of Anselm? What resemblance? What right does the pope claim in regard to the thought of Europe? What harm can heresy do to the Church? What conclusions previously made in regard to the feudal system are confirmed by the chronicle of Ordericus Vitalis?

5. *Facts and Stories Illustrative of Islam during this Period.*

a. The Greek Embassy to Bagdad.

"In the beginning of . . . 917, two ambassadors from the Greek emperor . . . arrived in Bagdad on a mission to its caliph, bringing an abundance of costly presents. . . . The caliph, having appointed a day on which he would receive them, ordered that the courts and passages and avenues of his palace should be filled with armed men, and that all the apartments should be furnished with the utmost magnificence. A hundred and sixty thousand armed soldiers were arranged in ranks in the approach to the palace; next to these were the pages of the closets, and chief eunuchs, clad in silk and with belts set with jewels, in number seven thousand, — four thousand white, and three thousand black, — besides seven hundred chamberlains; and beautifully ornamented boats of various kinds were seen floating on the Tigris hard by. The two ambassadors passed first by the palace of the chief chamberlain, and, astonished at the splendid ornaments and pages and arms which they there beheld, imagined that this was the palace of the caliph. But what they had seen here was eclipsed by what they beheld in the latter, where they were amazed by the sight of thirty-eight thousand pieces of tapestry of gold-embroidered silk brocade, and twenty-two thousand magnificent carpets. Here, also, were two menageries of beasts, by nature wild, but tamed by art, and eating from the hands of men: among them a hundred lions, each with its keeper. They then entered the palace of the Tree, enclosing a pond from which rose the Tree: this had eighteen branches, with artificial leaves of various colors, and with birds of gold and silver [or gilt and silvered] of every kind and size perched upon its branches, so constructed that each of them sang. Thence they passed into the garden, in which were furniture and utensils not to be enumerated; in the passages leading to it were suspended ten thousand gilt coats of mail. Being at length conducted before the caliph himself, they found him seated on a couch of ebony, inlaid with gold

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and silver, to the right of which were hung nine necklaces of jewels, and the like to the left, the jewels of which outshone the light of day."

b. A Present made to a Spanish Caliph.

In 937, a Spanish caliph received as a gift from a wealthy subject hundreds of pounds of coined and virgin gold; Indian aloes and aloe-wood of the finest quality; camphor, amber, and musk; thirty pieces of silk, painted and embroidered with gold; ten long mantles, lined with marten's fur, from Khorassan; a hundred sable-skins; raw and spun silk, woolen carpets and rugs; Arabian horses and suits of armor for men and horses; male and female slaves, the latter adorned with jewels, and having various musical instruments on which they could perform.

STUDY ON 5.

Make a list of the industries and arts that must have been known at Bagdad in 917. Compare the visit of the Greek ambassadors to Omar (p. 280), with their visit to this Caliph; what great change has occurred? With what countries must the Moors of Spain have had some commerce? From 5, and the Mohammedan names and works in 3, what adjectives will you apply to the civilization of Islam?

B. STUDY ON CRUSADING PERIOD.

Chief contemporary authorities: Monkish chroniclers, such as Ordericus Vitalis; soldier chroniclers, such as Joinville; laws of the period, canon and secular.

Chief modern authorities accessible in English: Same as in preceding period: special for crusades, Michaud, Sybel, Cox.

Questions on Map. — Compare the size of the divisions of Europe with the size of the modern divisions. What cause can you give for their number and comparatively small size at the opening of the twelfth century? What countries of Europe have positive natural boundaries? Which countries are badly defined by nature, and in which directions? Which countries will most easily become settled units, and why?

1. *Chronological Summary of Leading Events*, 1095–1215.

a. In general.

1096 TO 1099.

First crusade (see p. 296) preached everywhere by the clergy and by special emissaries of the pope, notably *Peter the Hermit*. Men of all classes and sorts start in great disorder for the Holy Land after Peter the Hermit and other fanatical leaders; many perish by the way; in Germany they massacre the Jews; in Bulgaria, not being able to buy provisions, they devastate the country, carry off the flocks, burn the houses, massacre the inhabitants who oppose their violence.

As soon as possible, organized forces of French and Germans, amounting to two or three hundred thousand warriors, under the lead of Duke Godfrey of Bouillon, Count Hugh of Vermandois, — the French king's brother, — Raymond, Count of Toulouse, Aymer (Adhemar), bishop of Puy, set forth for Jerusalem. Their followers are largely knights, who mortgage or sell their lands to other knights, and largely to the Church. After crossing the Bosphorus they wage a constant war against the "infidel"; besiege and take Nicæa; Baldwin, brother of Godfrey, takes Edessa, and rules its territory as its king. The crusaders besiege Antioch, and after nine months gain it. Jerusalem is captured, and a promiscuous massacre of its inhabitants follows, during which the Jews are burned alive in their synagogues.

Godfrey of Boulogne is chosen king of the *Latin Kingdom of Jerusalem*.

1099 TO 1145.

Constant petty war in the East; on the fall of Edessa into the hands of the Moslem, a new appeal for help is made to Europe.

1145 TO 1149. St. Bernard as an emissary of the pope preaches the second crusade. The king of France and the emperor lead its forces, but return unsuccessful after a disastrous march and heavy losses in Palestine.

1149 TO 1171. * * *

1171 TO 1187. Saladin deposes the Moslem rulers at Cairo, and restores it to the caliphate at Bagdad; reconquers Jerusalem for Islam, but allows the Latins to leave the city.

1187 TO 1194. A third crusade is preached in Europe. Richard I. the Lion-Heart, of England, Philip Augustus of France, and the Emperor Frederick I. the Red-bearded (Barbarossa) set forth for the Holy Land. In England, the Saladin tithe, a tax of a tenth, is levied on all who do not personally join the crusade. Frederick dies in Asia Minor; during the siege of Acre the soldiers die by thousands of a pestilence. Philip Augustus and Richard quarrel on the way and after their arrival at Acre. On the surrender of this town, Philip returns to France; quarrel between Richard and the Duke of Austria; the armies, too much weakened to attack Jerusalem, are broken up, and make their way as they can back to Europe. Richard, passing through Austria in disguise, is recognized and imprisoned; for a heavy ransom raised from the English people the emperor releases him.

1194 TO 1198. Unsuccessful crusading.

1198 TO 1204. Innocent III. commissions Fulk of Neuilly to preach a new crusade, the chief leaders of which are French barons; they ask the Venetians for provisioned ships; unable to pay for them in money, they agree with the Doge to pay for them by conquering Zara; the Doge himself joins the crusade, and the Venetians are to have half of all the conquests made; Zara conquered, the crusaders take up the cause of a dethroned

Byzantine prince, whom they undertake to restore to the throne; the pope protests; nevertheless they depose the reigning emperor on behalf of his rival, whom they in turn dethrone, since he fails to pay the money promised to the crusaders. Baldwin, Count of Flanders, is now chosen emperor of the East, and the Latin Empire of Constantinople is founded.

STUDY ON I *a*.

What and who has the commanding force in Europe in 1095? What facts show this? What does the long siege of Antioch show in regard to the comparative military power of Christian and Turk? What is the cause of the third crusade? Compare the treatment of Jerusalem by the crusaders and by Omar and Saladin. What do many of the crusaders evidently consider their first Christian duty? What civilizations are brought into contact by the crusades? What new material forces do they put at the disposal of the pope? What increase of wealth do they bring to the Church? What proof can you find that the crusading zeal diminishes during this period? What reason can you assign? Why should France lead in these movements rather than Germany? Why should the French emperors of Constantinople and the kingdom of Jerusalem be called *Latin?* Why should Europeans still be called "Franks" throughout the East?

b. Summary of Events in Empire.

1122 TO 1152. Quarrel of investitures settled by the *Concordat of Worms*, by which the emperor retains but one-half his former rights. It is established that the emperor must receive his power from a conclave of German princes, temporal and spiritual. — Under *Arnold of Brescia*, Rome attempts to revive her old republican government, free from the rule of the pope. — The Polish dukes conquer West Pomerania, whose people promise to recognize the lordship of Poland, and to become Christians.

1152 TO 1190. Frederic Barbarossa, of the Swabian house of Hohenstaufen, is elected emperor; the cities of Northern Italy form the Lombard League to pre-

serve their independence against him; long wars with the League end in the emperor's acknowledging the rights of the cities; war with Henry of Saxony and Bavaria, and quarrels with the popes, in which the papacy comes off victorious. The followers of the emperor are named *Ghibelins*, those of the popes, *Guelfs*. — Frederic dies while engaged in the third crusade.

1190 TO 1215. Continued strife of pope and emperor,—of Guelph and Ghibelin; strife of emperor and powerful German princes; large privileges granted to cities.—Naples and Sicily won from the Normans by the emperor.

c. In France.

1108 TO 1137. King Lewis VI. (the Fat) fights with several of his great feudal lords over questions of sovereignty and the administration of justice, in behalf of the church and their own vassals; is on the whole victorious, and gains much love from the common people.

1137 TO 1180. King and pope quarrel over investitures; the king having burned a church full of people, makes peace with the pope on condition of going upon a crusade (second). Suger, abbot of St. Denis, is regent during his absence; on his return, war breaks out with Henry II. of England, who has claims to various parts of the French territory.

1180 TO 1223. *Philip Augustus* upon the throne; the great vassals make war upon him, but the king, victorious, gains control of new lands; goes upon third crusade; on his return, wars with Richard and John of England for Normandy, which he wins from the latter, and makes a part of France.

In the south, the sects of the Albigenses and Waldenses are spreading doctrines denying the spiritual lordship of Rome; the pope, unable to convert them, declares a cru-

sade against them; the South of France is ravaged by men from all parts under the lead of Simon of Montfort, and the heresy is practically exterminated.

Disaffected Flemish barons, joined by John of England and the German emperor, make war on Philip; the latter, assisted by the burghers of the Flemish cities, defeats them at *Bouvines* (1214).

d. In England.

The barons oppose King Henry I.; he grants a charter, giving privileges to them and to the clergy; helped by the common people of the realm, whom Anselm rouses to his aid, he defeats a rival claimant to the throne. His successor wages war with various aspirants to the royal power. **1100 TO 1154.**

King Henry II. makes Thomas Beket archbishop of Canterbury and his chief councillor. The latter insists that the clergy shall be judged by the law and the officers of the Church alone, while the king insists that they shall be judged by the common law of England, and in the king's courts. To decide it, bishops and barons meet at Clarendon, and issue the "Constitutions of Clarendon," by which the king's court is to decide in each case to whom the judgment shall belong, and which otherwise strengthen the king against the pope. The quarrel of Henry and Thomas continues, ending in the murder of Thomas, who is declared a saint by Rome, and greatly honored by the English people. **1154 TO 1189.**

With the approval of the pope, Henry invades Ireland, and makes it a part of the English realm. Wars with the French and Scotch, in the midst of which, Henry, fearing defeat, does penance at the tomb of Thomas Beket.

He establishes circuit courts to do the "king's justice," and collect the "king's dues," and allows appeals from

these to himself and his own councillors; imposes the "Saladin tithe," a tax levied on all goods and chattels, to support a contemplated crusade.

1189 TO 1215. Richard, the Lion-hearted, sells bishoprics, sheriffdoms, and other offices, and with the money goes on a crusade, leaving England under the regency of bishops; on his return, he meets revolt and disaffection in England and Normandy, and under his successor, John, Normandy is finally lost to the English crown; John quarrels with the pope over the election of the archbishop of Canterbury; his kingdom is put under interdict, and himself excommunicated; his barons are against him, because of his failure to keep his promises to redress their wrongs; he seizes their castles and confiscates the lands of the Church; the pope deposes him and proclaims a crusade against him; John yields, surrenders England as a fief to Rome, and receives it again as "pope's man"; under the lead of the archbishop of Canterbury, the English barons demand a recognition of the rights given by the charters of former kings; John promises, but delays to fulfil.

STUDY ON *b*, *c*, *d*.

What facts show uneasiness under papal rule? Compare this uneasiness with that shown in preceding period. What facts show increase of papal power? The weakness of the imperial name? What new opposition has the emperor to meet? What does the fact and the result of this opposition show of the power of those making it?

What part of the government is increasing in power in France? In England? What reason can you find for this in the crusading movement? What efforts made by the pope in the interest of Christian unity? What class shows itself on the side of the kings? What reason can you imagine for this? What significant fact appears in the victory of Bouvines? Explain the loss of Normandy to England. Name three things shown by the affair of Thomas Beket.

2. *List of Famous Names and Works of Twelfth Century.*

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Abelard.	French; of a noble house.	Wanders from school to school, studying with famous masters; student at Paris.	Teacher in schools of Paris; applies the doctrines of Nominalism (see p. 304) to theology, and condemned as a heretic.	Latin.
Aben-Ezra.	Jew of Toledo.	Rabbinical.	First to write exhaustive and scholarly criticisms on the Holy Scriptures.	Hebrew.
Averroës.	Spanish Arab; judge in Seville, Cordova, and Morocco.	Studies theology, jurisprudence, mathematics, medicine, and philosophy.	Teaches philosophy, law, and medicine at Cordova; author of a complete translation of and commentary on Aristotle.	Arabic.
Arnold of Brescia.	Italian priest.	Studies in France under Abelard.	Attacks the temporal power of the pope and the wealth of the clergy; agitates for the restoration of the ancient republic.	* * *

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Beket, Thomas.	Son of a London trader and magistrate; of Norman descent.	Studies at University of Paris; court-life.	See 1.	Latin and English.
Bernard, St.	Frenchman; of noble birth; abbot.	Monastic.	Orator; commissioned by the pope to preach the second crusade; author of sermons, letters, moral and religious works; founds many monasteries of the Cistercian order.	Latin and French.
Frederic Barbarossa.	Son of Swabian duke; elected emperor.	Life in camp and court.	See 1.	German.
Geoffrey of Monmouth.	Welsh; archdeacon and bishop.	Monastic.	Translates the history of the Britons from the Welsh.	Latin.
Godfrey of Bouillon.	French count of the Empire (Netherlandish).	Social and military life.	See 1; author of Assizes of Jerusalem, the best collection of feudal law.	* * *
John of Salisbury.	Saxon; archbishop of Canterbury.	Studies at Paris under Abelard.	Writes a satirical work on "The frivolities of Courtiers, and the footsteps of Philosophers"; poet.	Latin.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Maimonides.	Cordovan Jew; physician to Saladin.	Proficient in theology and medicine; master of Greek and Arabic philosophy.	Mathematician, astronomer, philosopher, and theologian, following Moses and Aristotle.	Hebrew and Arabic.
Malmesbury, William of.	English; monk; monastery librarian.	Monastic; studied with learned bishop.	Author of chronicles of contemporary and traditional English history.	Latin.
Map, Walter.	Anglo-Norman; archdeacon of Oxford; friend and counsellor of the English king; diplomatist.	Studies at Paris.	Poet, using Keltic stories; writes satirical poems.	Latin and French.
Ordericus Vitalis.	Anglo-Norman; monk.	Studies in French monasteries.	Poet; author of general Ecclesiastical History.	Latin.
Peter the Lombard.	Italian; of obscure birth; bishop of Paris.	Studies at Bologna, Rheims, and Paris.	Founds the *Scholastic philosophy*, an attempt to reconcile the philosophy of Aristotle with the theology of the Church.	Latin.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Philip Augustus.	Hereditary king of France.	Life of court and camp; crusading.	See 1.	French.
Richard I. of England.	Hereditary king of England.	Life of camp and court; crusading.	Poet, musician, and knight.	French.
Roger of Hoveden.	English; legal adviser of Henry II. of England; magistrate.	Studies at Oxford(?).	Historian of contemporary events.	Latin.
Saladin.	Arab soldier; sultan of Egypt and Syria.	* * *	See 1. Founder of Mohammedan dynasty, ruling from Cairo.	Arabic.
Wace.	Of a noble (baronial) Norman family; monk.	Studies in a monastic school at Caen.	Uses the chronicle of Geoffrey of Monmouth for French poetical romances of Arthur and early Britons, and writes a poetical history of Rollo and the Norman dukes.	French.

Famous Foundations, Enterprises, Works not named in Lists.

School of Bologna, founded at least as early as beginning of twelfth century; famous for the study of Roman and canon law. The Roman law there taught (Justinian's) translated into French in this same century; the canon law, based on the Pseudo-Isidorean Decretals (see p. 309), codified by a Benedictine monk, one of the Bolognese professors.

Schools of Paris, famous for the study of Scholastic philosophy; a study which received much impulse from various students and teachers who had studied Averroës in Spain.

Turpin's Chronicle, a half-romantic work written in Latin by German and Spanish monks, and forming the basis of much of the mediæval romance in regard to Charlemagne.

Foundation of *Orders of Military Monks:* a. *Knights of St. John*, or *Hospitallers;* b. *Templars;* c. *Teutonic Knights.* These orders were great brotherhoods of knight-monks whose duties were to defend and care for all Christian people and places, while their vows bound them to a half-monastic life. Their property was held in common; the care of sick or disabled pilgrims or knights was one of their special duties.

STUDY ON 2.

Write a statement, in the form of a tabular view or an essay, of all that is taught us by 2.

3. *Extracts and Stories Illustrative of the Period.*

a. Appeal of Pope Urban II. at the Council of Clermont.
(Ordericus Vitalis.)

"'The Turks and Persians,' said Pope Urban, 'the Arabians and Saracens, have seized Antioch, Nicæa, and Jerusalem itself . . . with other Christian cities, and have now turned their mighty power against the Empire of the Greeks. . . .

In the churches, where the divine sacrifice was once celebrated by the faithful, the Gentiles now stable their horses. . . . They have dragged away captives into far-distant countries, into the seats of barbarism, and yoking them with thongs, set them to labor in the fields, compelled them to plow the land like oxen, and to undergo other toils befitting beasts rather than men. . . . Our brethren are flogged with whips, urged with goads, and abominably subjected to innumerable sufferings. . . .' No sooner had Pope Urban eloquently poured forth these complaints into the ears of Christians, than, by the inspiration of God's grace, thousands were inflamed with excessive zeal for undertaking the enterprise, and resolved to sell their lands and leave all they had for the sake of Christ. Rich and poor, monks and clerks, townsmen and peasants, were all seized with a wonderful ardour to march to Jerusalem or succour those that became pilgrims. . . . Estates of great value were sold for a trifle, and arms were purchased to inflict divine vengeance on the Saracens. Robbers, pirates, and other criminals, touched by the grace of God, rose from the depths of iniquity, confessed and renounced their sins, and . . . joined the ranks of the pilgrims. The prudent Pope stirred up all who were able to bear arms, to fight against the enemies of God, absolving by his authority all penitents from their sins from the hour they should take the cross, and releasing them from all obligations of fasting and other mortifications of the flesh."

b. The Same. (From another contemporary chronicler.)

The Pope addressed himself to all the nations represented at the Council, particularly to the French, who were in the majority: "Nation beloved by God," said he, "it is in your courage that the Christian church has placed its hope. . . . Recall, without ceasing, to your minds the danger and the glory of your fathers. . . . More noble triumphs await you, under the guidance of the God of armies; you will deliver Europe and Asia; you will save the city of Jesus Christ, — that Jerusalem which was chosen by the Lord, and from whence the law is

come to us. . . . Christian warriors, who seek without end vain pretexts for war, rejoice, for you have to-day found true ones. You, who have been so often the terror of your fellow-citizens, go and fight against the barbarians, go and fight for the deliverance of the holy places; . . . if you triumph over your enemies, the kingdoms of the East will be your heritage; if you are conquered, you will have the glory of dying in the very same place as Jesus Christ, and God will not forget that he has found you in his holy ranks. . . . Remember well what the Lord has said to you: 'He who loves his father and his mother more than me is not worthy of me; whoever will abandon his house or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of my name, shall be recompensed a hundredfold, and possess life eternal.'" Rising as one man, with one voice, the people answered, "It is the will of God! It is the will of God!"

c. The Sacred Spear.

When the Christians were besieged in Antioch, they suffered fearfully from famine and weakness; their commander even had to burn down some sections of the city in order to force them to fight with the Moslem. The Count of Flanders became a beggar in the streets for the coarsest and poorest food, and many a knight sold all his arms for the food for a single night. In the midst of this misery, one of the princes cried out, "O God, what is become of thy power? If thou art still an all-powerful God, what is become of thy justice? Are we not thy children, are we not thy soldiers?"

At this critical state of affairs, a priest declared that it had been revealed to him by a thrice-repeated vision that near the altar of one of the churches of Antioch lay buried the head of the spear which pierced our Lord, and that if this were found and borne at the head of the army, certain victory would follow. The report flew among the soldiers; for three days they prayed and fasted so as to prepare to find the lance. On the morning of the third day, twelve chosen crusaders began

the search. At midnight the lance was found, the city resounded with shouts of joy, and the Christians were eager to meet their foes. The next night was passed in prayer and devotion. On the following day the plains of Antioch rang with the battle-cry of the crusaders: "It is the will of God." This army, ragged, famished, sick, but inspired by faith in the divine aid promised by the lance, advanced in perfect order and certain of victory, to attack the Moslem thousands. The battle went hard; but as victory waned, say the historians, there appeared a squadron descending from the mountains, led by three horsemen in white, and clad in shining armor. "Behold," cried a bishop, "the holy martyrs, George, Demetrius, and Theodore, come to fight for you." Again the war-cry sounded: "It is the will of God"; the Saracens were put to flight, and the Christians fell on their deserted camp, where they found food and raiment and "admirable riches." For days they were busy carrying the spoil into Antioch, and "every crusader," according to the remark of Albert d'Aie, "found himself much richer than when he quitted Europe." When afterwards, the vision of the lance was questioned, the priest who saw it resolved to end all doubt by submitting to the ordeal by fire. In the presence of the army, and full of faith, he entered the high flaming blaze in his simple robes. He passed the ordeal alive, but not unscathed, and in a few days died; "and the miraculous lance from that time ceased to work miracles."

d. From the Bulls of the Pope regarding the Second Crusade.

"We grant to those who will devote themselves to this glorious enterprise the privileges which our predecessor Urban granted to the soldiers of the cross. We have likewise ordered that their wives and their children, their worldly goods, and their possessions, should be placed under the safeguard of the Church, of the archbishops, the bishops, and other prelates. We order, by our apostolic authority, that those who shall have taken the cross shall be exempt from all kinds of pursuit on account of their property."

* * * * * * *

"He who shall have contracted debt shall pay no interest. . . . If the lords of whom he holds will not, or cannot lend him the money necessary, he shall be allowed to engage his lands or possessions to ecclesiastics or any other persons. As our predecessor has done, by the authority of the all-powerful God, and by that of the blessed St. Peter, prince of the apostles, we grant absolution and remission of sins, we promise life eternal to all those who shall undertake and terminate the said pilgrimage, or who shall die in the service of Jesus Christ, after having confessed their sins with a contrite and humble heart."

e. After the Second Crusade.

Many complaints were made of its preacher, St. Bernard, and his partisans, "struck with stupor," could only say among themselves: "God in these latter days has neither spared his people nor his name; the children of the Church have been given over to death in the desert, or massacred by the sword, or devoured by hunger; the contempt of the Lord has fallen even upon princes; God has left them to wander in unknown ways, and all sorts of pains and afflictions have been strewed upon their paths."

f. Impressions of the Crusaders.

During the first crusade "they believed at every moment that they were approaching the end of their pilgrimage. . . . Many of the great lords, who had passed their lives in their rustic donjons, knew very little more on this head than their vassals; they took with them their hunting and fishing appointments, and marched with their falcons on their wrists, preceded by their hounds."

As the crusaders approached Palestine, "in the plains and on the hills were oranges, pomegranates, and many other sorts of trees unknown in the West. Among these new productions was the sugarcane," which the pilgrims brought back to Europe,

whilst the Saracens introduced it into the kingdom of Grenada, whence the Spaniards afterwards conveyed it to America.

The chroniclers exclaim over the beauty of the gardens of Damascus and its "variegated" marble edifices; they admire "the industry and the commerce of Tyre, the fertility of its territory, its dyes so celebrated in all antiquity, that sand which is changed into transparent vases." "As for Antioch," says one of the chroniclers, "this place was an object of terror to those who looked upon it, for the number of its strong and vast towers, which amounted to three hundred and sixty," while its ramparts, solid as rock, were three leagues in extent. On reaching Constantinople, a French chronicler exclaims: "Oh, what a vast and beautiful city is Constantinople!" A German historian says that "such magnificence could not be believed were it not seen." It is said that the French knights, on seeing its towers and palaces, "could not persuade themselves that there could be such a rich city in all the world."

When, finally, Constantinople fell into the hands of the crusaders, knights, barons, and soldiers exclaimed in delight, "Never was so rich a booty seen since the creation of the world!"

"The Venetians, more enlightened than the other crusaders, and born in a city constructed and embellished by the arts, caused several of the monuments of Byzantium to be transported into Italy."

g. From a Letter of Saladin.

"God has performed the promise he made to raise his religion above all religions. Its light is more brilliant than that of the morning; the Mussulmans are restored to their heritage, which had been wrested from them. . . . He only made war on those who opposed Him, that the word of God might be spread; for the word of God is exalted."

h. The Bargain of the Venetians with the Crusaders. (Villehardouin.)

When the doge of Venice granted aid to the crusaders, he said, "We will make transports which will carry 4500 horses

and 9000 squires; and in ships we will convey 4500 knights and 20,000 foot-soldiers. And the contract shall cover nine months' provision for all these horses and all these people. This is what we will do on condition that we are paid four marcs for every horse and two for every man; and the contract shall begin to take effect from the day in which we set sail from Venice, in the service of God and Christendom." The doge also promised fifty armed galleys "for the love of God," on condition that French and Venetians should share half and half in all their gains.

STUDY ON 3.

Name all the motives which, in your opinion, moved men to go crusading. Of these, which were characteristic of the time? Which common to all times? What is the relation of the pope to the crusades? What historic reason why the pope should appeal especially to the French? What was the value of the sacred lance to the crusaders? What would naturally become of much feudal land as a result of such circumstances as the crusaders found themselves in at Antioch? What effect would such circumstances have upon their faith? What proofs that this effect was produced? What effect upon the population of Europe? What class would become relatively weak in point of numbers? What did crusading evidently teach the crusaders? What benefits evidently accrued to Europe from this crusading? What occupations would rise in value in men's regard? To whom would the power formerly exercised by the perished knights now pass? What do we learn as to the comparative amount of civilization in the West and in the East? In what ways was the West behind? Why should the Venetians be more enlightened than the other crusaders? What practical proof in their own city of their civilization? What motives and what spirit seem to have actuated Saladin? State all that you learn about the Venetians from their bargain with the crusaders.

C. LATER MEDIÆVAL PERIOD, 1215 – 1492. — From the Great Charter to the Discovery of America.

Chief contemporary authorities and sources of information: Laws of England, France, the Empire, and the Church; charters and petitions of guilds, towns, orders; the monastic chroniclers, such as Matthew Paris and the monks of St. Denis; the chronicles of courtiers and travellers, such as those of Joinville, Froissart, Marco Polo; literary remains[1] in poetry and prose, notably of Chaucer, Dante, Roger Bacon; monuments of period, — its castles, cathedrals, town-defences and town-halls; frescoes and tapestries, painted and wrought for churches, castles, or town-halls.

Chief modern authorities in English, as before, adding Rogers' "Six Centuries of Work and Wages," and Brentano's "Essay on Guilds" for industrial history.

1. *Organizations of the Period.*

a. States.

The kingdoms of Europe are still, in theory, feudal monarchies; the Empire still the Holy Roman Empire; in each country, however, now appear prominently *Assemblies of Estates;* that is, assemblies composed of men from the *Estate* (rank or order) of *Nobility*, to which men are admitted by birth and training; from the *Estate of the Clergy*, to which they are admitted by vows of devotion to the Church; and from the *Third Estate*, the *Estate of Commons*, that is, of free, untitled men. In France, this assembly is called into existence by King Philip the Fair, and is named the *States-General;* in Spain, it is the *Cortes;* in England, the *Parliament;* in Germany, the

[1] For the literary remains of England, see the publications of the Early English Text Society.

Diet. Practically, on the continent, the merchants predominate in the third estate; in England, the merchants and the country gentry (knights of landed property) alike compose it. These assemblies of estates are called together at the desire of kings or emperors, to vote supplies of money for the needs of the monarch, and sometimes to be consulted on the affairs of the realm. In the empire the emperor is now elected by a body of seven electors, three of them archbishops, four of them princes or dukes of great German fiefs.

b. The Church.

The following table shows the elements and relations of the ecclesiastical organization: —

Pope, elected by cardinals[1] for life, or until necessary cause of deposition.	Appoints cardinals, archbishops, and often bishops; determines in regard to the formation of new religious orders, and appoints their generals; has general oversight of university instruction, and suppresses books and men whose teachings seem injurious to religion; appoints papal legates (ambassadors to various European courts); calls from all Christendom for money-contributions, the expenditure of which he himself directs; final judge in all cases pertaining to archbishops and bishops; maker of all new canon law, and final judge in regard to the old.
General councils of bishops and archbishops, called together by pope or emperor.	Decide in cases of conflicting authority between popes; determine what is heretical and what orthodox in regard to points of disputed doctrine.
Archbishops and bishops, appointed or confirmed by the pope.	Same as before; ecclesiastical rulers of provinces and towns, under the general supervision of the pope; judges, amenable to pope and papal legates.

[1] Cardinals, ecclesiastics chosen by the pope for his chief advisers and administrators.

Secular clergy.	Same as before; resident preachers and pastors under the bishops.
Monastic orders authorized by pope.	Same as before; bound together by oaths of poverty, chastity, and obedience, living in communities under strict rules of labor and worship.
Mendicant orders, Dominicans and Franciscans.	Bound by vows of poverty, chastity, and obedience; itinerant preachers, living on the alms of the people.
Military orders, authorized by the pope, who confirms or appoints their masters or generals.	Bound by the vows of poverty, chastity, and obedience, and enjoined to duties of hospitality and of arms, exercised in behalf of pilgrims, and in general of Christians in the East; defend and hold Eastern fortresses.
Papal legates.	Represent the interests of the pope at various courts; ambassadors; plenipotentiaries of the pope, whose decisions overrule those of bishops and archbishops in disputed cases.

All this body of clergy claim and obtain freedom from all taxation by secular princes, excepting only feudal dues and voluntary grants; they are also generally free from the jurisdiction of the secular courts, being judged by ecclesiastics.

c. The Guild.

In the towns of this period we see men binding themselves together in *Guilds;* their organization may best be studied from the following extracts from their constitutions: —

From the Guild of Berwick-on-Tweed, 1283–1284.

"Common fines shall go into the stock of the guild. Brethren shall bequeath something to the guild, if they make wills. If a brother be foul-mouthed to another, he shall be fined; and, on repetition, shall be further punished. Heavy fines shall be paid for bodily hurt done. Weapons shall not be brought to guild-meetings. None shall be taken into the guild without

paying at least forty shillings, saving the sons and daughters of guildmen. Help shall be given to poor and ailing brethren. Dowries shall be given to poor maidens of good repute [in the guild]. Poor brethren shall be buried at the cost of the guild. Help shall be given to brethren charged with wrong-doing. If the brother has been rightly charged, he shall be dealt with as the aldermen[1] and brethren think well. No lepers shall come into the borough, a place for them being kept outside the town. No dung or dust-heaps shall be put near the banks of the Tweed.

"Underhand dealings in the way of trade shall be punished. If any one buy goods, misled by false top samples, amends must be made. Forestalling of the market shall not be allowed. Wools and hides shall not be engrossed by a few buyers. The affairs of the borough[2] shall be managed by twenty-four discreet men of the town, chosen thereto, together with the mayor and four provosts. The mayor and provosts shall be chosen by the commonalty.

"Bewrayers of the guild shall be heavily punished. Outdwelling brethren of the guild must deal in the town on market-days. . . .

"No woman shall buy at one time more than a chaldron (36 bushels) of oats for making beer to sell. . . . Whoever buys a lot of herrings, shall share them, at cost price, with the neighbors present at the buying. . . . Tanned leathers, brought in by outsiders, must be sold in open market and on market-day. . . . No one shall have more than two pair of mill-stones."

The *Carpenters' Guild* at Norwich promises "help to those fallen into poverty or mishap, if not brought about through folly or riotous living."

From the Lancaster Guild of the Holy Trinity and St. Leonard.

"No guild-brother shall wrong the wife or daughter or sister of another, nor shall allow her to be wronged so far as he can hinder it."

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[1] Aldermen, = Eldermen, the chief elected officers of the guild.

[2] In this case all the citizens of the borough were guildsmen.

"A wax light shall be kept burning before the holy cross, on the days when they go in procession in honor of the holy cross."

"None of them shall work after dinner on Saturdays, nor on any days which they ought to keep as festivals, according to the law of the Church.

"If any one wishes to learn the craft, no one shall teach it to him until he has given twopence to the wax [for the light].

"If any of the brotherhood is justly charged with theft to the value of a penny, he shall be put out of the company."

From the Bakers' Guild at Exeter.

"Search shall be made at hucksters' houses for bread made outside the town. Such bread is forfeited.

"Horse loaves shall be made two for a penny, of clean beans; otherwise, a fine must be paid, which goes half to the city and half to the guild. No baker shall be allowed in the town, unless a freeman, and also one of the guild."

d. The Town.

The organization and relations of the town may be seen in the following extracts and summaries of various town-charters: —

From the English Charter of Leicester.

"The townsmen made a covenant with the Earl of Leicester that they should give him threepence yearly for each house in the High Street that had a gable, on condition that he should grant to them that the twenty-four jurors who were in Leicester from ancient times should from that time forward discuss and decide all pleas they might have among themselves."

From French Charters given by the King to Orleans (of twelfth century, but typical of this period).

"We will and order that all men who live and shall live at Orleans be henceforth free and exempt from all tax and duty, and we will seize neither them nor their goods, their wives,

sons, nor daughters, and will do them no violence, so long as they desire to and do receive the judgment of our court. . . . Now we make them all these concessions, on condition that all those to whom we give this grace . . . henceforth, each year, upon each four gallons of wine or corn which they shall have, shall pay us two deniers.[1] . . . Now, every year, we will send to Orleans one of the people who serve us in our house, and who, with our other sergeants in the town, and ten good burghers [peers], whom the burghers of the town shall elect in common, shall annually collect this tax of bread and wine. . . . All men dwelling within the inclosure of the walls of the town and in the suburbs, of whatever seignior the land which they inhabit be held, shall swear to the borough, unless some of them abstain by the advice of the peers, and of those who have sworn the borough. . . . If he who has committed a crime take refuge in any strong castle, the peers of the borough shall confer with the seignior of the castle. And if satisfaction be done upon the enemy of the borough according to their sentence, let that suffice; but if the seignior refuse satisfaction, they shall themselves do justice, according to their judgment, upon his property or his men. . . . The peers of the borough shall swear to favor no one out of friendship, and to give up no one out of enmity, and do all things in justice according to their conviction. . . ." Under Philip Augustus, "Thirteen peers are to be elected in the borough, among whom, if it be the wish of those who have sworn the borough, one or two shall be made mayors."

The Charter of Beaumont, granted by its Bishop, "made all the inhabitants of the commune of Beaumont proprietors of a sufficient quantity of land to give them means of subsistence, with the use of the woods and water-courses; every precaution was taken to prevent fraud in commerce and trade, especially in regard to the millers, the bakers, and the butchers; and the administration of the commune was entrusted to a number of burghers, elected by the most notable citizens."

[1] A French coin of less value than an English penny.

STUDY ON I.

In whose interest are the assemblies of estates evidently called together? For what object? What does the presence of the third estate show in regard to its wealth? What kind of importance do these assemblies give to this estate? What does the composition of the third estate in England show?

What characterizes the organization of the Church? Of what advantage is this characteristic? What acts as a check on the central power? At what part of its organization has the Church entirely separated itself from the empire? What actual *material* powers has the papacy at its command? What kinds of power does it exercise? What spirit in the Church is embodied in the mendicant orders? In the military orders? What point of contact has this organization with *a*? In what way is the papacy better as a form of government than an ordinary monarchy? What two points of Church organization threaten the prosperity and peace of states?

What class of men compose the guilds? Make a list of the objects of guilds. What is their attitude toward morality? Peace? Public cleanliness and health? Of what value is each of these things to the guildsmen? What is the political organization of the guild? Make a list of all the benefits you can think of as likely to result from such organizations to the guildsmen. To the community at large. Towards what injustice do you see a tendency? What two bonds of union exist within them? What do they constantly seek to prevent in trade? What do the extracts tell you of the position of women in the class represented by the guilds? What great difference between the relation existing between men of the same occupation in the same town then and now?

What kind of power are the towns gaining? Men of what occupations and classes are gaining this power? What is the political constitution of the towns? What power have they by which to gain liberties and privileges? Whose power must decline, theirs rising? What kinds of oppression and injustice evidently existed before the granting of their charters? Whom will they favor, kings or nobles, and why? How is the work of the towns and guilds now done?

In General. — It may be said that this is a period in which powers and classes are being *defined;* give illustrations from the organizations. What sort of organizations are the town and the guild as contrasted with the kingdom, the empire, and the papacy? What general effect would they have on peace and order? On political independence?

2. *Summary of Events*, 1215–1492.

a. In the Empire.

1215 TO 1254.

Jenghiz Khan and his Mogul successors ravage Eastern Europe, threatening the empire. — Constant strife of papal [*Guelf*] and imperial [*Ghibelin*] parties over disputed rights of appointment and of jurisdiction in various territorial possessions, notably in Sicily. — The emperor grants bishops and nobles legal sovereignty in their own domains when he is not in person present.

1254 TO 1273.

"*Great Interregnum*"; the electors being divided in their votes for emperor, the pope threatens to appoint one if they do not choose. They then elect Rudolf of Hapsburg, founder of the House of Austria, and the pope confirms their choice. — During this time, the Duke of Poland has himself crowned its king, and Poland thus becomes independent of the empire. — The pope offers the crown of Sicily to the French count of Anjou, who conquers it by force of arms. — More than sixty cities of the empire, under the lead of archbishops, form the *League of the Rhine*, for mutual defence against the nobles. About the same time, eighty other German cities form the *League of the Hanse*, with Lubeck, Cologne, Brunswick, and Dantzig at their head. This league has four principal foreign stations, — London, Bruges, Bergen, and Novgorod. Its objects are, common defence, security of routes by land and sea, a court of arbitration in case of dispute, and the extension of trade to foreign parts.

1273 TO 1378.

Wars and dissensions of nobles, princes, cities, parties, and emperors; the papal chair [1309] is removed from Rome to Avignon, which is the pope's residence during nearly the whole century. — The three forest cantons of Switzerland form a league for mutual defence. — The island of Sicily revolts against Anjou,

and chooses a Spaniard of the House of Aragon for its king. Thus "The Two Sicilies" were separated, one being under French, one under Spanish rule. — In 1338, the electors of the empire declare that "the imperial dignity is derived from God alone," that "it is by their choice" the titles of king and emperor are given; and that it is unnecessary for the pope either to approve or confirm.

In Rome, Cola di Rienzi, who takes the title of tribune of the people, attempts to revive the old Roman republic. — In 1356, the emperor, Charles IV., issues the *Golden Bull*, by which it is formally declared that the emperor shall gain his office by the choice of the seven electors of the empire.

1356 TO 1378. Continued residence of popes at Avignon; continued wars of parties and cities in Italy.

1378 TO 1418. "Great Schism of the West," caused by a double election of popes, one at Rome, one at Avignon, dividing the allegiance of Western Europe. A series of Church councils are held, to settle the papal disputes, and to try to limit the papal power; a settlement is finally accomplished by the Council of Constance, which is called by the emperor, and elects a single pope to rule from Rome. By this same council, John Huss and Jerome of Prague are burned, because they are preaching through Bohemia doctrines opposed to the papacy, following the lead of Wiclif, who had preached similar doctrines in England.

1418 TO 1492. War in Bohemia between the followers of Huss and the king. A large and formidable body of the former, under the name of Taborites, cry out for "equality! no more kings! no more priests!" During this time the imperial dignity passes permanently to the House of Austria. — War between the various Italian cities; war between cities and military adventurers and

lords of the empire; the cities sometimes independent, sometimes in leagues, sometimes under the tyranny of other cities, sometimes under that of a wealthy family.

b. In the East.

Jerusalem is retaken by Mohammedans (Chorasmians), who are fleeing from the Moguls, and the Christian kingdom of Jerusalem ends; the Moguls seize upon Bagdad, thus ending its caliphate in 1258. — Constantinople is regained by the Greek emperors, 1261, and held by them until 1453, when, after vain appeals to the West, and promises of reunion of the Eastern and Western Church, it is taken by the Ottoman Turks, and made the capital of Turkey in Europe; the Turkish conquest of Greece and the Greek islands soon follows.

c. In France.

* * * * *

1215 TO 1226.

Time of Lewis IX., *the Saint.* War of the barons against the king, whom Paris and all the communes (towns) of France swear to defend. Unsuccessful struggle of the bishops against the king. In all these troubles, Blanche of Castile, the king's mother, is the regent of the realm, the king being a minor.

1226 TO 1270.

New war of barons, with some help from England, against the king; the king proclaims that every baron holding fiefs both under him and the English king must choose one of them for his master; most of them choose Lewis. — Two unsuccessful crusades, one practically ending in Egypt, and one in Tunis.

During this reign, the royal domain is enlarged towards the south by purchase and by conquest.

1270 TO 1327.

The whole of Toulouse falls to the crown on the death of its childless count. — The king, in want of money, taxes the clergy, sells privileges to

towns, and freedom to serfs; the pope issues a bull, forbidding the clergy to pay taxes to any civil power, without his permission. Thereupon, a violent quarrel arises between the pope and the king; the latter calls to his support the estates of France, — the nobility, the clergy, the burghers or third estate. This meeting of the estates at Paris is the first "States-General." This body declares for the king; revolt in Flanders; the French nobility march to put it down, but are beaten by the Flemish burghers, and their golden spurs are hung as trophies in the cathedral of Courtrai. In this "*Battle of the Spurs*" many lords of fiefs perished. Continued quarrel of king and pope. The king grants the independence of Flanders, except from his feudal lordship. The knights templars are suppressed, and their wealth passes to the king.

1337 TO 1453. *Hundred years' war* between England and France. Edward III. of England claims the right to the French throne and the lands of Aquitaine; war follows. Under Edward III. and his son, the Black Prince, the English win the victories of Crecy and Poitiers; later still they win Agincourt, and the English right to the throne is conceded. France refuses to acknowledge the treaty, and war continues. Jeanne d'Arc, claiming the direct inspiration of God, appears, rouses the French to enthusiasm and faith. They drive the English from France, and the whole land except Calais comes under the lordship of the king of France. Jeanne d'Arc, delivered a captive to the English, is burned for witchcraft and heresy.

In the midst of the war comes the Black Death, taking half the population and visiting all ranks; the king, in need of money for the war, convokes the States-General; the nobles vote for war and taxes, the clergy and the third estate ask delay and reform. In this demand, Etienne

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Marcel, provost of the Paris merchants, leads; the king, paying no heed, and dismissing the estates, Paris is fortified. The king still delaying reform, Paris revolts, and demands (1) taxes levied by the States-General; (2) checks to the extravagance of the court; (3) reform in the administration of justice; (4) good money; (5) the arming of all men as a national guard. The king promises to yield to the conditions; breaks his promise. Paris revolts again; war between the king and Paris; meanwhile, in the country, *Jacques* (the peasant) rises against the nobles "with iron-shod sticks and knives"; this revolt is known as a "*Jacquerie*"; castles are ruined and burned, nobles and peasants slain; but the peasants in the country, and the burghers in Paris, are alike subdued by king and noble.

1453 TO 1492.

The great nobles and lords form the "League of the Public Good," and make war on king Lewis XI. in behalf of their ancient independence and privilege, but the king at last subdues them.

During this time the territorial gains of the French monarchy are as follows: Dauphiny and Montpellier are bought from their heirs; Provence on the death of its last count goes to the French king; Aquitaine is conquered from the English in the hundred years' war; Burgundy is annexed by Lewis XI. By sale, inheritance, dowry, or conquest, the royal domain in France very nearly comes to correspond to that indicated in the map, p. 397.

STUDY ON 2.

Make a list of all the signs of weakness that you see in the imperial office. What signs that the towns are strong? The Church? The nobles? What proof that no one of these powers predominates? Name two evidences of the special relation between France and the papacy. What evidences of German hostility to the papacy? What political reason for this hostility? What is meant by referring to the

imperial title as a dignity rather than a power? What states come to an end during this period, what begin, and what are fully formed?

What strong parties appear in France, and how related? Compare with Germany. Of what value is the enlargement of the royal domain? What new powers and resources does the king thus gain? What does the king appear to feel an especial need for during this period? What gain to the people arises from this necessity? What special reason why the desire for territorial possession should be a cause of war between England and France? Why should the nobles vote for war? Why the clergy for peace? Why the third estate? What evils evidently exist in France at the time of this war? On the whole, what part of the state gains power during this period, and by what means?

d. In England.

1215, 1216.

The barons in arms under Stephen Langton, Archbishop of Canterbury, with the nation to back them, demand of John the signing of the Great Charter (Magna Charta), in confirmation of ancient rights; at Runnymede they force him to sign it; the pope excommunicates the barons; war between them and the royal and papal forces; John dies, and the charter is proclaimed in the name of his successor, Henry III.

1216 TO 1272.

The king wanting money, gets it on condition of a fresh confirmation of the charter; the pope needs money, and sends to England for it; the king promises it; the barons refuse, but a tithe of all clerical property is demanded; the king surrounds himself with foreigners, to whom he gives much money, and with whom he keeps an extravagant court; again in need of money, he calls the great council of the realm; they grant it on condition of economy and confirmation of the charter; the king promises, but breaks his faith; the clergy complain of the heavy papal taxes that are sanctioned by the king; under the lead of Simon de Montfort the baronage in arms demand their liberties from the crown. The king

yields and makes new promises; breaks them, the pope absolving him from his oath; the barons and the towns, under Simon, make fresh war upon him; the king is captured, and Simon calls a parliament, summoning nobles, clergy, and *commons;* the latter comprising knights, two elected from each shire, and citizens, two from every borough. War continues, but finally ends with the fresh confirmation of the rights of the realm, and the promise that taxation shall only be imposed with the consent of the great council.

1272 TO 1307.

Edward I. reigning, confirms the charter and keeps his word. Needs money for conquest of Wales; parliament grants him a tax on every sack of wool exported; Wales is subdued and joined to the English realm. War threatens from Scotland and from France; Edward calls (1295) a parliament of the realm to aid him with counsel and gold; to it he calls knights, nobles, barons, clergy, and two burgesses, "from every city, borough, and leading town." The money granted is spent in the war, and more required; tax on wool is raised and grows oppressive; forced contributions of money and corn; barons revolt; Edward confesses himself wrong; is granted new moneys by clergy and commons in return for the confirmation of their rights, and the promise not to tax without the consent of the taxed. Victory over the Scotch under Wallace, but new war against them under their new leader, Bruce, in the midst of which King Edward dies.

1307 TO 1455.

Contests between the royal power and the baronage over supplies and charters; the Scotch war presses; the king confirms the charters before given, and parliament grants supplies; the Scotch under Bruce beat the English at *Bannockburn;* truce between England and Scotland made by the king under the influence of his favorites; parliament thereupon deposes him

on the charges of "indolence, incapacity, the loss of Scotland, the violation of his coronation oath, oppression of the Church and baronage," and his son reigns in his stead under a council of barons. Scotch war renewed; all south of the Frith of Forth is ceded to England, and homage is done for the rest. Hundred years' war breaks out, and Scotland becomes independent. Constant war; constant demand on the part of the king for money; parliament meets every year, and many laws favorable to the trading classes are passed; the House of Commons sits as a separate body, and its petitions often become law.

Victories over the French, at Crecy, Calais, Poitiers; meanwhile the exactions of the court of Avignon increase, the pope appoints foreigners to English livings, and finally demands the payment of the annual sum promised by John Lackland, in token of the temporal lordship of Rome. King Edward refers the matter to parliament. Both houses answer that "neither King John nor any king can put himself, his kingdom, nor his people, under subjection save with their accord or assent." *Wiclif*, scholar and preacher at Oxford University, boldly preaches the independence of the English Church, and attacks the practices and the doctrines of Rome. His followers are known as "*Lollards*," and their revolt against established belief and practice produces much agitation and disturbance (*Lollardry*).

In the midst of the French war comes the "*Black Death*," destroying more than half the English folk. Laborers ask for higher wages; employers refuse them; taxes grow heavier. The peasants revolt, demanding the abolition of serfdom; by fair promises the king disperses them. Their leaders are punished, and the king refuses to keep his word; nevertheless, from that time serfage begins to disappear and labor to be paid in wages.

1455 TO 1485. "Wars of the Roses"; wars between the houses of York (white rose) and Lancaster (red rose) over their rights of succession to the English crown; settled at last by the marriage of a York and a Lancaster, from which union springs the *Tudor* line of the sixteenth century.

e. In Other Countries of Europe.

In Spain and Portugal continual strife of Christian and Moor; the Arabs driven back to the sole possession of Granada; Sicily joined to Aragon; just before the sixteenth century, by the marriage of Ferdinand and Isabella, Castile and Aragon are united; by conquest of Ferdinand, Grenada is freed from the Moors and joined to the Spanish realm. — In 1283 the General Privilege, the Magna Charta of Aragon, is granted, which provides for the fair and open administration of justice, for defining the powers of cities, for securing property against the arbitrary use of crown, for preserving the privileges of towns and nobles. In the north and east of Europe, a crusade is preached against the heathen of the Baltic, to which the pope and the emperor commission the Order of Teutonic Knights, who win from heathendom Prussia and Baltic lands adjoining. — The Moguls invade Europe and conquer Russia, which comes again, however, under native rule before the close of the period. — Hungary and Poland become the bulwarks of Christendom against the Turk, beating him back southward from the imperial frontier.

STUDY ON *d*.

Make a list of the facts in England which correspond to facts in France during this same time. What great difference do you notice in the outcome of events in these two countries? What occupation would seem to be a source of English wealth, which we have not

noticed on the continent as such? Give two indications pointing to this conclusion. What great and constant check on despotism in England? What new class appears as a contending party in England? What indication that this class is more intelligent in England than in France? How far is this a proof? What relation between the "Black Death" and the demand for higher wages? How is a wage-laborer better off than a serf? A serf than a slave? How does the power of Ferdinand, king of Spain, compare with that of other kings? Why?

In General. — Against what barbaric races is Europe called upon to protect herself? What additions are made to the European commonwealth? What is lost to it? What fact do you see common to the Empire, France, England, Spain? What to the Empire, France, and England? What general cause for the calling of estates? What acts as a check upon royal power? On the power of the nobles? What does the fact that the events in each country must be treated separately indicate?

3. *List of Famous Names of Period.*

a. Thirteenth Century (1215–1300).

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Albertus Magnus, the "Universal Doctor."	Swabian; of old family; student; Dominican monk; lectures in Paris and Cologne; bishop.	Student at Padua, Bologna, Paris.	Follows Abelard with caution; studies, teaches, and writes on all subjects then pursued; seeks in natural science the basis of knowledge; writes on properties of stones, plants, and animals; author of many chemical recipes; accused of magic.	Latin.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Alfonso the Wise, of Castile.	Hereditary king of Castile.	Life at his father's court at Castile.	Has Bible translated into Spanish; author of poetical and scientific works; codifies Spanish law on basis of Roman and native laws.	Spanish.
Aquinas, St. Thomas, the "Angelic Doctor."	Neapolitan; Dominican monk; lectures in Paris, and many Italian towns.	Studies at Naples and Paris; pupil of Albertus Magnus.	Lectures at Paris to great audiences on theological philosophy; his theology forms the basis of that afterward taught; inclines to Realism; seeks in theology the basis of knowledge.	Latin.
Bacon, Roger, the "Admirable Doctor."	Franciscan monk.	Studies at Oxford and Paris. (See Geber, p. 264.)	Realist; author of the "*Great Work*," a cyclopedia of the thirteenth century knowledge of geography, mathematics, music, astrology, physics, anatomy; invents the telescope and discovers gunpowder; accused of heresy and imprisoned.	Latin.
Cimabue.	Florentine; of noble family.	Watches the Greek painters who had	Fresco-painting, studied from nature; paints for	* * *

Names.	Birth and Circumstance.	Education.	Cause of Fame.	Language.
		been called to Florence to decorate a chapel.	churches; emphasizes expression in painting.	
Dominic, St.	Spaniard; of honorable family; monk.	Studies at the University of Salamanca.	Religious zealot; champion of the Church; becomes a mendicant preacher, hoping to work reforms in Church abuses; establishes the Dominican order of monks.	* * *
Edward I., 1272–1307.	King of England by hereditary right.	Life of camp and court, abroad and in England.	Organizes and arranges the body of English law; gives form to House of Commons; conquers Wales. (See 2.)	English.
Francis, St., of Assisi.	Italian; son of a tradesman; monk.	A little study with the parish priests.	Establishes Franciscan order of monks, vowed to poverty and simplicity of life; preaches self-renunciation in Illyrica, Spain, Holy Land, — everywhere gaining disciples.	* * *

Names.	Birth and Circumstance.	Education.	Cause of Fame.	Language.
Grosseteste, Robert.	English; bishop of Lincoln.	Studied law, theology, and medicine at Oxford; Greek and Hebrew at Paris.	Author of a treatise on the sphere; author of about 200 books; translates from Greek; poet, writing short poems on moral and religious subjects.	Latin.
Joinville.	French; knight.	Life of camp and court.	Author of chronicles of the Crusades, in which he took part, and life of St. Lewis; author of a chronicle of contemporary events; employed in matters of state.	French.
Layamon.	English; priest.	Studies in English monastic school.	Translates Wace's Chronicle of Britain (the "Brut").	English.
Langton, Stephen.	English; archbishop of Canterbury; chancellor; member of pope's household; cardinal-priest.	Studies at University of Paris; distinguished in theology and philosophy.	Involved in constitutional struggles; instigator of the demands of the Magna Charta.	Latin and English.
Lewis, St.	King of France.	Educated at court under the direction of his mother, Blanche of Castile.	Author of the "Establishments of St. Lewis," a famous collection of French legislation, largely modified by Roman law.	French.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Matthew Paris.	English monk; friend and advisor of English king, Henry III.	Studied at Paris University(?).	Author of chronicle of contemporary events; employed in matters of state.	Latin and French.
Montfort, Simon de.	French; noble; English king's seneschal and ambassador.	* * *	See 2.	French and English.
Peter de Crescenzi.	Italian; of wealthy Bolognese family.	* * *	Writes a cyclopedia of all the botanic knowledge of his time, adding thereto his own observations; this work goes through fifteen or twenty editions before close of period.	Latin, translated into French and other languages
Polo, Marco.	Venetian; high officer of Great Khan of Tartary.	Travel and life.	Travels in Asia and dictates an account of his travels, which is published; first to make the existence of Japan known to Europe.	French and Italian.
Villehardouin.	Noble and warrior of Champagne.	Life of camp and court; crusading.	Author of "Conquest of Constantinople," very popular in the middle ages.	French.

b. Names of Fourteenth Century.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Artevelde, Jacob van.	Of distinguished and wealthy family; member of brewer's guild, which he joins to gain influence.	Society and politics.	Leader of citizens in their struggle for independence against the Count of Flanders.	* * *
Boccaccio.	Italian; son of a merchant; poet; patronized by queen of Naples.	Studies in Florence, travels in France.	Author of the "Decameron," a series of stories or novels based on real life or on mediæval French romances.	Italian.
Bruce, Robert.	Scottish noble; king of Scotland.	Life in camp and court.	Leader of Scotch revolt against English rule; compels recognition of Scotch independence.	Scotch.
Chaucer.	Londoner; son of a merchant; courtier, scholar, soldier, poet.	Student at Oxford or Cambridge(?).	Father of English poetry; author of "Canterbury Tales," a series of stories told in verse, partly original, partly taken from French, Italian, and classical sources.	English.
Dante, Alighieri.	Florentine patrician.	Studies the classics;	Author of the "Divine Comedy,"	Italian.

Names.	Birth and Circumstance.	Education.	Cause of Fame.	Language.
		also philosophy, astrology, mathematics, rhetoric.	a poem describing the visions of a journey through Hell, Purgatory, and Paradise; lover of Beatrice, in whose honor he writes "The New Life."	
Froissart.	Frenchman; priest, poet, musician.	Life in camp and court.	Author of "Chronicles" of contemporary French and English history.	French.
Giotto.	Italian shepherd-boy.	Pupil of Cimabue.	Paints frescoes for churches; architect of the famous bell-tower of Florence cathedral.	* * *
Glanvil, Bartholomew.	English; monk.	Studies at Oxford, Paris, Rome.	Compiles a cyclopedia dealing with all kinds of natural objects, which is reprinted ten times.	Latin, translated into French, English, Spanish, Dutch.
Langland, William.	English; monk.	Monastic.	Author of the "Vision of Piers Plowman," a satirical allegory of human life, especially sharp against the clergy.	English.
Mandeville, Sir John.	English; knight.	Society and travel.	Explores parts of Africa and Asia, and writes a book of his travels.	French, English, Latin.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Marcel, Etienne.	Son of a Parisian draper; rich merchant.	Business and affairs.	See 2.	French.
Occam, William of, the "Invincible Doctor."	English; Franciscan monk and physician; teacher of theology.	Studies at Oxford; at Paris with Duns Scotus.	Nominalist; lectures at Paris; aids the French king in his quarrel with the pope; author of many philosophic and theological works.	Latin.
Petrarch.	Italian; son of a notary; poet and prose-writer, patronized by various princes; ambassador.	Studies the classics; lives at courts.	Author of sonnets in honor of his lady Laura; founder of "Humanism," or the interest in the life and literature of classic antiquity.	Italian, Latin.
Rienzi, Cola di.	Roman; of obscure birth; notary; papal ambassador.	Well-educated.	Attempts to restore the ancient Roman liberties under the forms of the old republic; the "Last of the Tribunes."	Italian.
Tyler, Wat.	English peasant.	* * *	Leader of the people unsuccessfully revolting against the king because of oppressive taxation.	English.

Names.	Birth and Circumstance.	Education.	Cause of Fame.	Language.
Wallace, Sir William.	Scotch knight; guardian of Scotland.	Life of camp and court.	Leader in Scottish wars for independence.	Scotch.
Wiclif.	English preacher and lecturer at Oxford; patronized by English king.	Studies at Oxford.	Translates the Bible from Latin into English; eloquent preacher; urges reform in the doctrine and practice of the Church; denounces the begging friars (Dominicans and Franciscans).	English.

t. Names of Fifteenth Century.

Æneas Sylvius, Pius II.	Italian; of old but poor family; diplomat for emperors and popes; pope.	Studies classics and law.	One of the first mathematicians of his age; cosmographist; writes on geography and history.	Latin.
Angelico, Fra.	From a wealthy family near Florence; monk.	Monastic and elementary.	Paints miniatures for manuscripts; also many pictures on religious and scriptural subjects for churches.	* * *
Brunelleschi.	Florentine; son of a notary; member of	Apprenticed to a goldsmith; studies	Architect of the great dome of Florence.	* * *

Names.	Birth and Circumstance.	Education.	Cause of Fame.	Language.
	the goldsmith's guild.	sculpture, perspective, and geometry.		
Cardan.	Son of a lawyer and physician; professor of mathematics and medicine at university of Pavia.	* * *	Writes a famous treatise on mathematics; writes also on scientific and philosophic subjects.	Latin.
Caxton, William.	English; merchant and official.	Mercantile; learns art of printing in Flanders.	First English printer; translates many foreign (mostly French) works into English.	English
Comines, Philip de.	French; noble; councillor and chamberlain of King Lewis XI.	Life at court.	Author of "Memoirs," which give a vivid picture of Lewis XI. and his time.	French.
Cusanus (Nicolas Krebs).	German; cardinal-bishop.	Studies law and mathematics at Padua; studies theology.	Writes on philosophy; in astronomy, the forerunner of Copernicus; mathematician, theologian, philosopher.	Latin.
Donatello.	Florentine; of noble family; sculptor and painter.	Apprenticed to a goldsmith; studies antique models.	Makes beautiful statues and carvings, mostly of religious subjects; studies from nature.	* * *

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Ghiberti.	Florentine.	Apprenticed to a goldsmith.	Sculptor of reliefs on the famous bronze doors of the Florence Baptistery; subjects scriptural, but studies from nature; famous jeweller.	* * *
Gutenberg.	German; of noble descent.	* * *	Invents printing by movable types.	* * *
Huss, John.	Bohemian; peasant; professor in University of Prague.	Studies at University of Prague.	Follower of Wiclif; preacher and writer; accused of heresy, and condemned to death.	Latin.
Jeanne d'Arc.	French; peasant-girl.	Religious instruction from her mother.	See 2.	French.
Jerome of Prague.	Bohemian; of good birth.	Studies at Prague, Paris, Oxford.	Follower of Wiclif and associate of Huss; condemned and burned for heresy.	* * *
Kempis, Thos. à.	German; monk.	Religious and monastic.	Reputed author of the "Imitation of Christ."	Latin.
Machiavelli.	Florentine; of the prosperous middle class; lawyer, clerk, diplomat.	Classical. . .	Author of a history of Florence, and of "The Prince," a work on statesmanship, showing how princes may gain and keep their power.	Italian.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Masaccio.	Italian; son of a notary; belongs to a guild of druggists, then of painters.	Studies with other Italian artists.	Disregards conventionalities of former artists, and studies nature for his types.	* * *
Medici, Cosimo di.	Wealthy Florentine; merchant.	Literary and commercial culture.	Founds House of Medici, long the practical rulers of Florence; imports into Italy many Greek manuscripts new to Europe.	* * *
Medici, Lorenzo.	Son of Cosimo.	Studies with famous men of letters; travels to various European courts.	Ruler of Florence; statesman, poet, scholar; patron of artists and authors; spends much on public buildings and in founding schools and libraries.	* * *
Mirandola.	Italian; of princely birth; patronized by the Medici.	Studies at Bologna and other universities.	Author of a cyclopedia of mediæval knowledge, containing much of an astronomical and mathematical nature; attempts to reconcile religion and philosophy; condemned as a heretic.	Latin.

Names.	*Birth and Circumstance.*	*Education.*	*Cause of Fame.*	*Language.*
Perugino.	Italian; painter.	Studies with other Italian artists.	Teacher of Raphael; paints madonnas, holy families, and other scriptural subjects.	* * *
Savonarola.	Ferrara; of noble Italian family; Dominican friar; preacher.	Studies Aristotle and Aquinas.	Foretells and preaches the reformation of the Church.	Italian.
Van Eycks, brothers and sister.	Flemings; court painters for various princes and wealthy merchants.	Study with father and other artists.	Painters; one of them reputed to have invented oil-painting, so much does he improve its methods; pictures of madonnas and other scriptural subjects; portraits.	* * *

STUDY ON 3.

In what new ways do men now achieve greatness? Men of what classes? Make a list of all the different directions in which the intellect manifests itself. In what country is each manifestation strongest? In what class of men? What classes patronize art? What three influences enter into this art? What intellectual influences are felt throughout Europe? What do you notice about the laws of Spain, France, and England? What about language in Spain, France, England, Italy, Germany? What countries are the most famous centres of learning? Contrast this list with the corresponding list, pp. 236–240; what great differences strike you? In what new ways are men educated? What relation between a man's education and his work? What activities are on the increase during these three centuries? What on the decrease? What effects of crusading do you think you see here?

4. *List of Famous Inventions, Discoveries, Enterprises, Foundations, and Works, Unnamed in* 3.

Cathedrals, — of Notre Dame in Paris, of Cologne, Strasbourg, Westminster in London, York, Exeter, Canterbury, Toledo, Seville, Milan, Rheims, Amiens, Florence, Prague, and many others. French and Norman architects very generally superintend their erection; from the fourteenth century on these cathedrals are decorated with magnificent windows of stained glass. — *Castles* on the Rhine and in other parts of Germany, in France, England, and Spain. These castles are built by great feudal lords, and defended by walls and moats, by position and construction. — *City Walls*, notably of Cologne, Nuremberg, Paris (1180, Philip Augustus), Florence, Vienna, Prague. — *Guild Halls and Town Halls*, notably in Antwerp, Brussels, Ypres, Bruges, Cologne, Florence.

The *University* of Paris, modelled after the schools of Alexandria, and much favored in its beginning by Philip Augustus, king of France; it was especially famous for medicine and Roman law; the universities of Prague, Vienna, Heidelberg, Erfurt, and of Leipzig, Basle, Tubingen, and Mainz, all modelled after the University of Paris; their statutes sometimes begin with a eulogy on their Parisian Alma Mater; the universities of Cordova and Seville in Spain; in Italy the University of Bologna, especially famous for the study of Roman law, now much aided by the discovery of an excellent manuscript of Justinian's Pandects at Amalfi; the University of Salerno was famous for medicine, as well as that of Montpellier in France. In the fifteenth century nearly forty new universities on the continent, and many of the English colleges were founded. In these universities the courses included grammar, rhetoric, logic, arithmetic, geography, music,

astronomy, theology, law, medicine. The language of their books, their professors, and often of the students, was Latin; the instruction was generally given by monks and other churchmen. After the fall of Constantinople, however, the study of Greek was very generally introduced, and the philosophy of Plato was taught as well as that of Aristotle.

Numberless *popular songs and romances* belong to this period; in Germany alone were to be found, in the twelfth century, more than three hundred *Minnesingers*, or wandering poets and bards, who lived by singing from castle to castle and from town to town. They sang of love, of the beauties of nature, of contemporary events and persons; all the old myths of the German heroes appeared in their ballads, and at this time were produced in their present form the Hero-book and the Song of the Niblungs, long poems full of the mythical adventures of national heroes; all this mass of poetry was sung or written in German, while the romances were largely translations from French stories. In the fifteenth century appeared an illustrated "Book of Nature," which was one of the first to be printed; "*Reynard the Fox*," a satirical poem keenly attacking the vices and faults of all classes of society, notably of the clergy, was widely read and widely translated.

In France we find the same class of wandering singers as in Germany, under the name of *Troubadours* in the south and *Trouvères* in the north. Romances of King Arthur and Charlemagne were very popular, and Alexander the Great was a favorite hero. In general, the subjects of mediæval romance were taken from the crusades, from national chronicles and traditions, from classical or Biblical sources. The famous chronicles of the monks of St. Denis were translated from Latin into French.

In England, the romances of the period were translated from the French, but a collection of homilies appeared in English, and the period was rich in chronicles.

Printing presses were set up in Italy, France, and England; the most famous of all being that of Aldi in Venice (Aldine editions), and that of Caxton in England. Before 1500, 16,000 editions of printed books had appeared. The following is a list of the books printed by Caxton: Pilgrimage of the Soul; Directions for keeping Feasts all the Year; Four Sermons; The Golden Legend (a collection of lives of the Saints), three editions; The Art and Craft to know well to Die, from the French; The Infancy of our Saviour; The Life of St. Catherine of Sens; Mirror of the Blessed Life of Jesus Christ; A Directory of Church Worship; A Book of Divers Ghostly Matters; The Life of St. Wynefrid; The Provincial Constitutions of Bishop Lyndwood of St. Asaph, in Latin; The Profitable Book of Man's Soul, called the Chastising of God's Children; The History of Troy, translated from the French; The Book of the Whole Life of Jason; Godfrey of Boloyn; The Knight of the Tower, from the French; The Book Royal, or the Book for a King; A Book of the Noble Histories of King Arthur and of Certain of his Knights; The History of the Noble, Right Valiant, and Right Worthy Knight Paris and of the Fair Vienne; The Book of Feats of Arms and of Chivalry, from the French of Christina of Pisa; The History of King Blanchardine and Queen Eglantine his Wife. To these may be added, the History of Renard the Fox, translated by Caxton from the German; The Subtle Histories and Fables of Æsop, from the French; The Works of Chaucer, Gower, and Lydgate; Translations of Cicero, Boëthius, Virgil, from the French, and Cato; Chronicles of England; The Description of Britain; The Polychronicon; The Life of Charles the Great, twice

printed; Siege of the Noble and Invincible City of Rhodes; Statutes of the First Year of Richard III., and those of the first, second, and third parliaments of Henry VII.; The Game of Chess; The Moral Proverbs of Christina of Pisa; The Book of Good Manners; The Doctrinal of Sapience, from the French; A Book for Travellers.

The following inventions and improvements were either new or now first came into general use; the application of *gunpowder* to artillery (Germany); its composition seems to have been known in China, whence the knowledge of it perhaps came into Europe by way of India and Arabia; the mariner's *compass*, also previously known in the East; *chimneys*, *clocks*, *watches*; *paper*, similar to that now made; the *paving of streets*; Paris was paved in the twelfth, London in the fifteenth century; *engraving* on wood and metal, by means of which books were illustrated as well as printed; fine grades of decorated pottery, embroidered tapestries, lace, linen, and woollen cloths.

The *inquisition* was established, a commission appointed by the pope for searching out and trying heretics; confession of heresy was often extracted by torture, and the witnesses were concealed from the accused; those condemned were executed at the order of the civil powers of the various European countries. The possession of a translation of the Bible unauthorized by the popes was considered a mark of heresy. Canon law was thoroughly codified by the pope.

Mendicant friars were sent as *missionaries* into Asia to convert the Mongols and Chinese.

STUDY ON 4.

What new activities does 4 reveal? What country leads in each? What country, on the whole, seems to you to be first in civilization, judging from 4 alone? What kind of civilization? To what facts

noticed in 1, 2, and 3 does the building of cathedrals correspond? The founding of universities? The building of the castles on the Rhine? Of guild-halls and town-halls? What does the fact of such a body of literature in the national tongues of Europe show about the taste of the people? What do the subjects show? What influences do you see at work in this literature? Why is a list of the first printed books a very valuable index to the tastes and knowledge of the people, and the influences and interests felt by them? What does Caxton's list tell us of England in each of these respects? What advantages have printed books over manuscripts? Of what did they take the place for the common people? What new influences would printing bring to bear on them which they had not before felt? What influence would it have upon the accuracy and clearness of their thought?

What foundations and enterprises of this time display a *genuine* spirit of Christianity? Why should the pope be unusually troubled by heresies during these centuries? What new power or comfort given to people by each of the inventions named? What department of life do they more especially serve? What traces do you think you see of the influences of the crusades?

a. CATHEDRAL OF AMIENS, FRANCE.

Thirteenth century; built of stone, with stained-glass windows; the highest tower, 210 feet in height.

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b. INTERIOR OF THE CATHEDRAL OF COLOGNE.

Fourteenth century.

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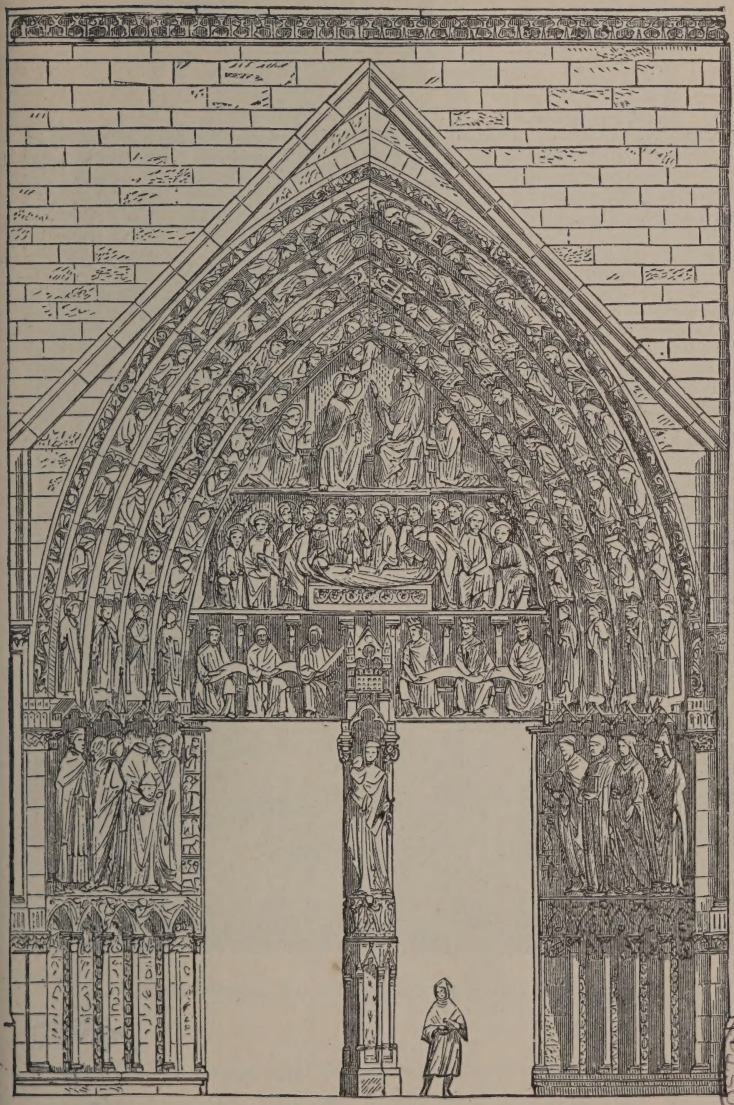

c. PORTAL OF NOTRE DAME OF PARIS.

Thirteenth century; dedicated to the Virgin Mary, whose statue is on the central column, and whose burial is represented above; stone-carving.

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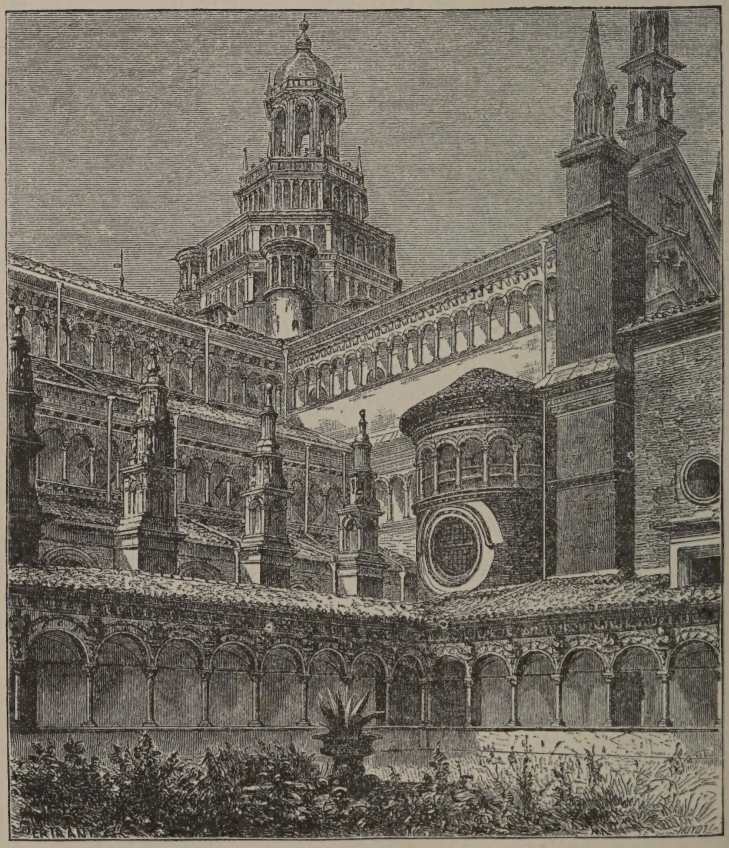

d. VIEW IN THE COURT OF THE CARTHUSIAN MONASTERY AT PAVIA.

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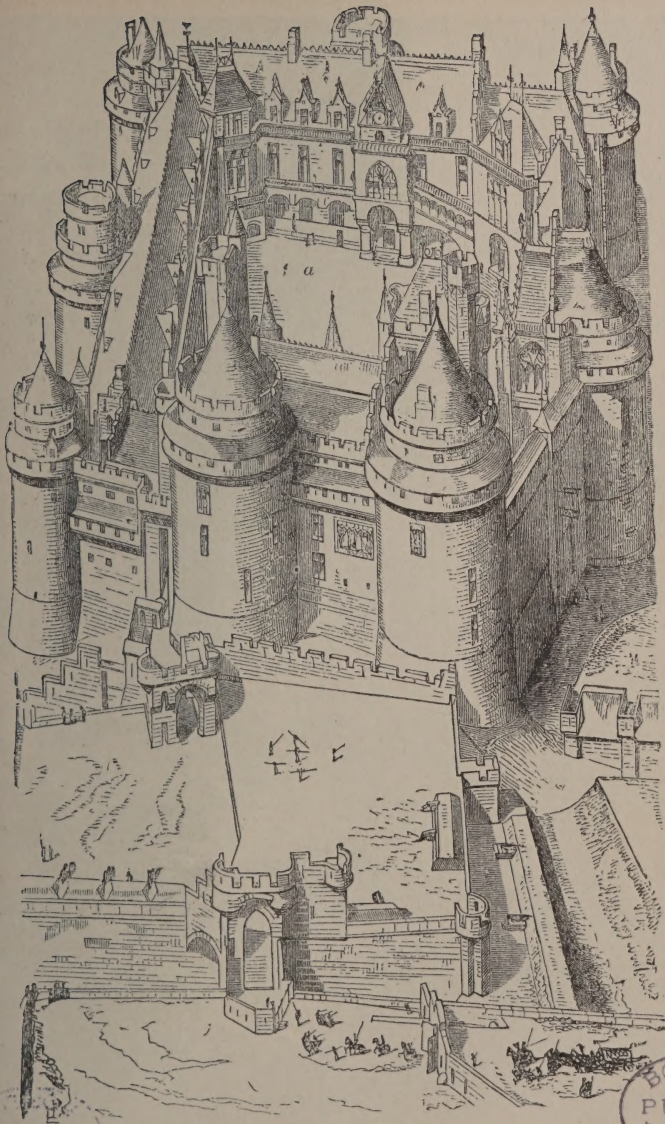

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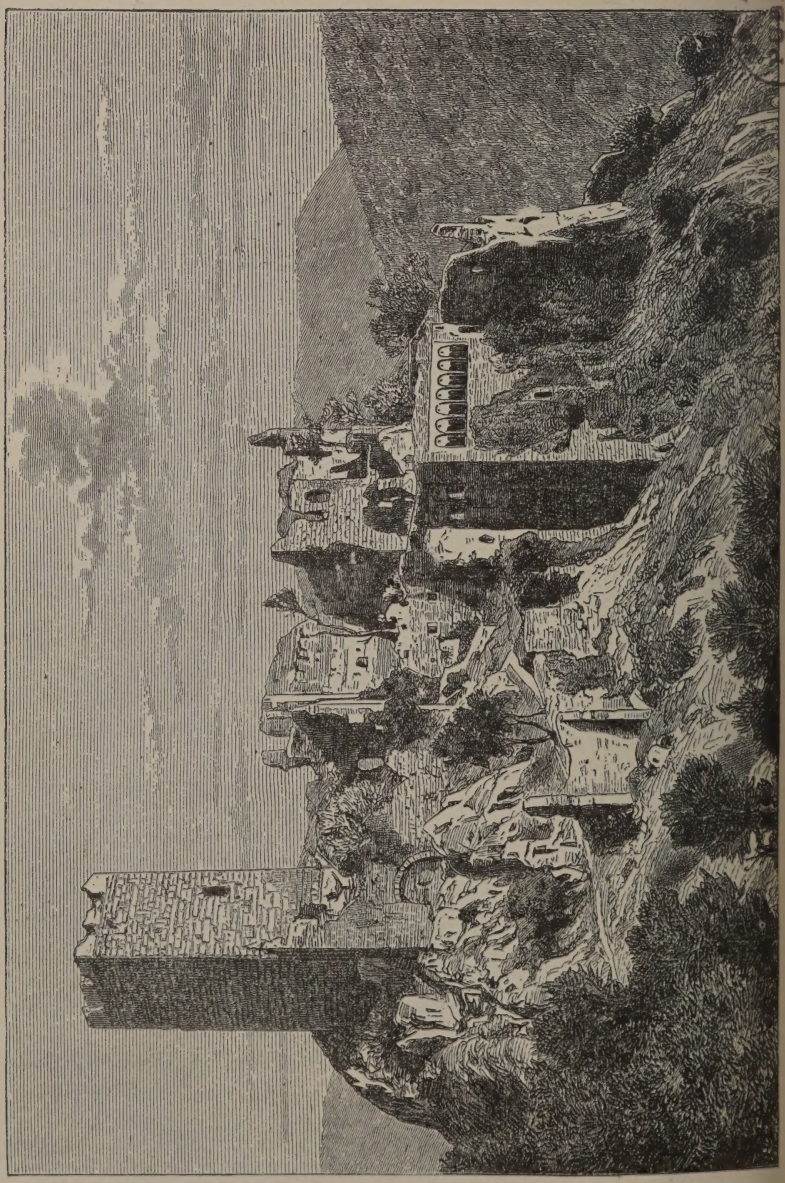
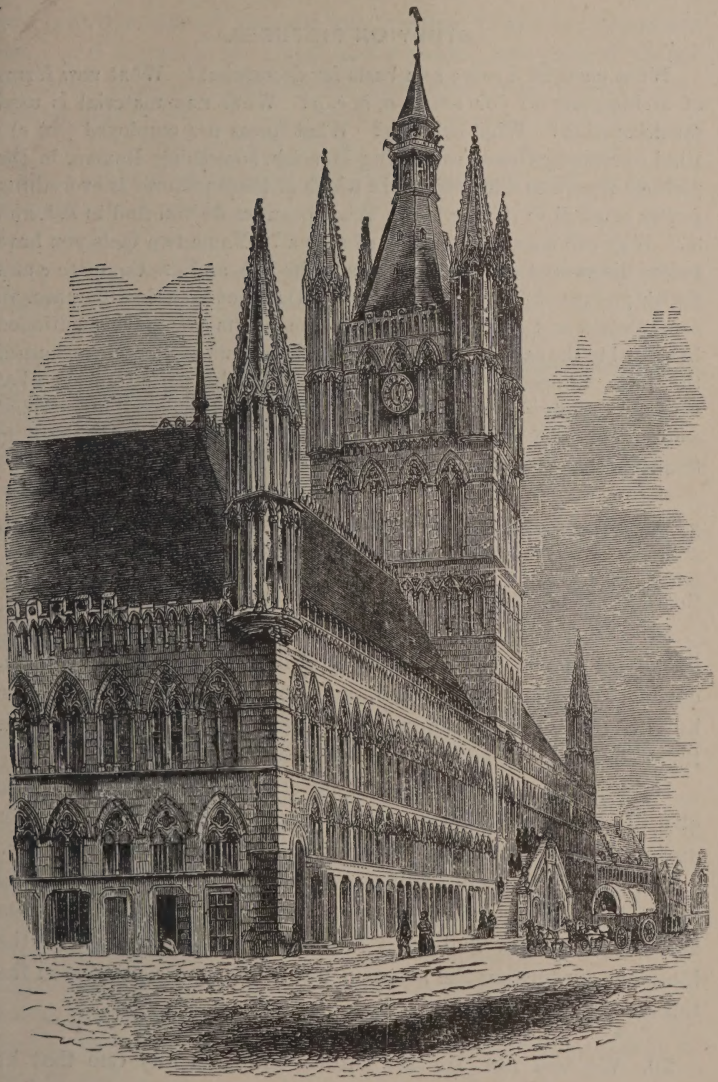
e. BIRD'S-EYE VIEW OF THE CASTLE OF PIERREFOND.

A short distance north of Paris; built in fourteenth century by the king's brother; stood four royal sieges; stands on a rocky height, covering nearly one acre and a half of ground; towers 112 feet high, with walls fifteen to twenty feet thick; approach to the castle over two permanent bridges and a drawbridge; within the castle is a reception-room, a chapel, a library, living rooms for its master and for soldiers; dungeons; the whole mass built around the court *a*.



f. CASTLE ST. ULRIC.

Fifteenth century; one of the three castles of the Counts of Rappoltstein, who bore the hereditary title of "kings" of all the musicians and minstrels of the Upper Rhine, who paid them a yearly tax in return for their protection, and who once a year gathered at the castle for a joyous festival



g. THE CLOTH HALL OF YPRES.

Thirteenth and fourteenth centuries; Ypres was formerly the capital of West Flanders, and at the time when this hall was built was one of the most famous seats of the manufacture of linen and of lace.

STUDY ON PICTURES.

What parts of *a* serve as a basis for decoration? What new forms of architecture do you see in *a*, *b*, *c*, *g*? What new material is used for decoration? What subjects? What forms are employed (see *c*)? Find something Greek, something Moorish, something Roman, in the pictures from *a* to *d* inclusive. In which of these pictures is everything purely original to this period? What beauties do you find in *a*, *b*, and *d*? Why call *c* a portal instead of a door? Name two facts you have before discovered which are illustrated by *a*, *b*, and *d*. Compare *e* and *f* with picture of Fountains Hall (p. 413); what notable differences in construction and location? Explain the points you have mentioned in regard to the castles, by reference to the events and organizations of the time. Supposing we knew nothing about this period except what we knew of these two castles, how much could they tell us? What could *g* tell us, if it were the only source of information in regard to this time that we possessed?

5. *Extracts and Notes Illustrative of Law, Custom, and Organization of Period.*

a. From the Great Charter (Magna Charta).[1]

14. No scutage or aid shall be imposed in our kingdom, unless by the common council [parliament] of our kingdom, except to redeem our person, and to make our eldest son a knight, and once to marry our eldest daughter; and for this there shall only be paid a reasonable aid.

15. In like manner, it shall be concerning the aids of the city of London, and the city of London shall have all her ancient liberties and free customs, as well by land as by water.

16. Furthermore, we will and grant that all other cities, and boroughs, and towns, and ports shall have all their liberties and free customs, and shall have the common council of the kingdom concerning the assessments of their aids, except in the three cases aforesaid.

* * * * * * *

20. We will not, for the future, grant to any one that he

[1] All laws and charters were in Latin till towards the close of the thirteenth century.

may take the aid of his own free tenants, unless to redeem his body, and to make his eldest son a knight, and once to marry his eldest daughter, and for this there shall only be paid a reanable aid.

* * * * * * *

22. Common pleas shall not follow our court, but be holden in some certain place. . . .

* * * * * * *

33. No constable or bailiff of ours shall take corn or other chattels of any man, unless he presently give him money for it.

* * * * * * *

36. No sheriffs or bailiffs of ours, or any others, shall take horses or carts of any man for carriage.

37. Neither we, nor our officers, or others, shall take any man's timber, for our castles or other uses, unless by the consent of the owner of the timber.

* * * * * * *

41. There shall be one measure of wine, and one of ale, through our whole realm, and one measure of corn, that is to say, the London quarter; and one breadth of dyed cloth; . . . and the weight shall be as the measures.

* * * * * * *

45. No bailiff, for the future, shall put any man to his law upon his single accusation, without credible witnesses produced to prove it.

46. No freeman shall be taken, or imprisoned, or disseised, or outlawed, or banished, or any ways destroyed; nor will we pass upon him, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land. [*Habeas corpus.*]

47. We will sell or deny, or defer, right or justice to no man.

48. All merchants shall have secure conduct to go out of England and to come into England, and to stay and abide there, and to pass as well by land as by water, to buy and sell, by the ancient and allowed customs, without any evil toils, except in time of war. . . .

* * * * * * *

60. If any one hath been dispossessed or deprived by us, without the legal judgment of his peers, of his lands, castles, liberties, or rights, we will forthwith restore them to him; and if any dispute arises upon this head, let the matter be decided by the five-and-twenty barons hereafter mentioned, for the preservation of the peace.

* * * * * * *

69. All the aforesaid customs, privileges, and liberties which we have granted to be holden in our kingdom, as much as it belongs to us towards our people, — all our subjects, as well clergy as laity, shall observe . . . towards their dependents.

* * * * * * *

78. Wherefore, we will and firmly enjoin that the Church of England be free, and that all men in our kingdom have and hold all the aforesaid liberties, rights, and concession, truly and peaceably, freely and quietly, fully and wholly, to themselves and their heirs, of us and our heirs, in all things and places, forever, as is aforesaid.

79. It is also sworn, as well on our part as on the part of the barons, that all things aforesaid shall faithfully and sincerely be observed.

Given under our hand, in the presence of the witnesses above-named and many others, in the meadow called Runnymede, between Windsor and Stanes, on the fifteenth day of June, in the seventeenth year of our reign.

b. From the Establishments of St. Lewis.

"We prohibit all private battles throughout our domains; . . . whatever peaceful modes of settling disputes have been in force hitherto, we fully continue; but battles[1] we forbid; instead of them, we enjoin proof by witnesses."

St. Lewis decreed that the clergy should not bear arms; that their gold-studded belts and gilded spurs should disappear; that

[1] It was the ordinary custom in the middle ages to settle disputes by "Wager of Battle," it being believed that God would give victory to truth and right.

the monasteries should follow the strictest discipline, and that the election of bishops should no longer be tampered with by the king or his nobles.

He also gave every man of the realm a right of appeal to the king. By him, the goldsmiths of Paris were freed from feudal dues. His successor (Philip III.) allowed those not nobles to gain the lands of nobles; titled the lawyers "knights of the law," and made them chief advisors of the Crown.

c. Protest of the Nobles and Commons in 1314.

"We, nobles and commons of Champagne, for ourselves, . . . and for all our allies and associates within the limits of the kingdom of France, to all who shall see and hear these presents, health. It is known unto you all, that . . . our dearly beloved and redoubtable lord Philip, by the grace of God king of France, has made and imposed various taxes, . . . whereby and by several other things which have been done, the nobles and commons have been sorely aggrieved and impoverished, and great evils have ensued, and are still taking place. . . . We have at various times devoutly requested and humbly supplicated the said lord king to discontinue and utterly put an end to these grievances, but he has not attended to our entreaties. . . . And just lately, in this present year, 1314, the said king has made undue demands upon the nobles and commons of the kingdom, and unjust subsidies which he has attempted by force to levy; these things we cannot conscientiously submit to, for thereby we shall lose our honors, franchises, and liberties, both we and those who shall come after us."

d. From Law of Lewis X., the Turbulent [Hutin], 1315.

"As, according to the law of nature, each must be born free, and by some usages or customs, . . . many of our common people have fallen into servitude and divers conditions which very much displease us; we, . . . wishing that . . . the condition of the people should improve on the advent of our new government, upon deliberation with our great council, have

ordered an order, that, generally throughout the kingdom, so far as may belong to us and our successors, such servitudes be brought back to freedom, . . . and especially that our common people . . . be . . . no longer molested nor grieved in these respects as they have hitherto been, whereat we are displeased, and to give an example to other seigniors who have men in like tenure to give them freedom."

e. Law of 1439.

The king was given power to appoint the officers of the army, to fix the number of foot-soldiers; to levy taxes without the consent of the estates with which to pay the levies. The great nobles opposed this by war, but were overcome.

f. From the Oath of a Knight.

The knight promised "to fear, revere, and serve God religiously, to fight for the faith with all his strength, and to die a thousand deaths rather than renounce Christianity; to serve his sovereign prince faithfully, and to fight for him and his country most valiantly; to maintain the just right of the weak, such as of widows, orphans, and maidens, in a good quarrel; . . . never to offend any one maliciously, nor usurp the possession of another, but rather fight against those who did so. They swore that avarice, recompense, gain, or profit, should never oblige them to do any action, but only glory and virtue; . . . that they would never fight more than one against one, and that they would avoid all fraud and deceit; . . . that having made a vow or promise to go upon some quest or strange adventure, they would never lay aside their arms except to repose at night; that in the pursuit of any quest or adventure, they would never avoid bad and perilous passages, nor turn off from the straight road for fear of encountering powerful knights, monsters, savage beasts, or any other impediment which the body and courage of a single man might overcome; . . . that they would hold themselves bound to conduct a lady or maiden, they would serve her, protect her, and save her from all danger, and all insult, or die in the attempt; . . . that . . . they would be faithful observers

of their word and pledged faith, and that being taken prisoners in fair war, they would pay exactly the promised ransom, or return to prison at the day and time agreed upon."

h. From the English Laws.

Every man was bound to hold himself in readiness, duly armed, for the king's service in case of invasion or revolt. . . . All brushwood was ordered to be destroyed within a space of two hundred feet on either side of the public highway as a security for travellers against sudden attacks from robbers. (Edward I.)

An ordinance was passed in Edward the Second's time, that no person, whether an inhabitant of London or otherwise, should be admitted to the freedom of the city unless he were a member of one of the trades or mysteries. — Under Edward III., the right of election of all city dignitaries and officers, including members of parliament, was transferred from the ward-representatives to the trading companies.

"Know all men, that we have been assured that John of Rous and Master William of Dalby know how to make silver by the art of alchemy; that they have made it in former times, and still continue to make it; and, considering that these men, by their art, and by making the precious metal, may be profitable to us and to our kingdom, we have commanded our well-beloved Thomas Cary to apprehend the aforesaid John and William, wherever they can be found, within liberties or without, and bring them to us, together with all the instruments of their art, under safe and sure custody."

Edward also imported and protected Flemish weavers to spin the English wool.

In 1456, Parliament confirmed the permission of the king to three famous men who were experimenting to find a "certain most precious medicine, called by some the mother and queen of medicines; . . . by others, the philosophers' stone; by others, the elixir of life; which cures all curable diseases with ease, prolongs all human life in perfect health and vigor of faculty to

its utmost term, is a most sovereign antidote against all poisons, and is capable . . . of preserving to us and our kingdom other great advantages, such as the transmutation of other metals into fine gold and silver."

STUDY ON 5.

Make a list of the wrongs and oppressions that had evidently existed before the time of *a*. Judging from internal evidence, what classes of people present it, and in whose interests? What modern principle in regard to taxation does it state? In regard to the trial of a man charged with crime? What extract is similar to *a*?

What reforms does St. Lewis endeavor to make? Against what part of the state are *b* and *d* directed? *c*? What powers does *e* show in the hands of the king? What adjective will you apply to his power in 1439? Which is most civilized in political directions during this period, England or France? Prove it.

What was the occupation of the knight? Make a list of his duties. What feeling would he have toward men who worked for money? Why? In what ways was the knight like the ideal gentleman of to-day? What feelings would his vows encourage? What virtues?

What does the first law in *h* prove in regard to the good government of England? What does each of the other English laws given indicate?

6. *Illustrative Extracts from Literature of the Period.*

a. From Roger Bacon.

The pope asked Bacon for a copy of his writings, and Bacon writes: "The head of the Church has sought out me, the unworthy sole of its foot; the vicar of Christ and ruler of the world has condescended to ask a favor of me, who am scarcely to be numbered among the units of the world."

* * * * * * *

"Of natural philosophy there are many . . . special divisions . . . 1. optics; 2. astronomy; 3. gravity; 4. alchemy; 5. agriculture; 6. medicine; 7. experimental science."

Speaking of Rome, he says, "Morals there are most perverted; pride reigns, avarice is rampant, envy corrodes all."

"A knowledge of reasoning is given to man by nature as the means for investigating all other sciences."

Writing of alchemy, he says: —

"There is another science which treats of . . . the elements and liquids simple and compound, common stones, gems and marbles, gold and other metals . . . of which we find nothing in the books of Aristotle; nor are . . . any of the Latins acquainted with these things. . . . Neither the names nor the significations of medicines can be learned, except from this science, that is, from speculative alchemy. . . . There is also a . . . practical alchemy which . . . not only provides money for a state, but teaches the means of prolonging life, so far as nature will allow. . . . But this . . . alchemy is scarcely understood by any; for although many throughout the world labor to make colors truly and usefully, scarcely any know how to make metals, and still fewer those things which avail for the prolongation of life. There are very few who can distil properly."

b. From German Minnesingers.

"When Constantine gave to the Roman chair a lance . . . and crown, the angels wept, and rightly, too, for now we see the pope abuse this power, to ruin the emperor and set his princes all against him. . . . How can the pope at Rome look Christ-like when he sees the good-hearted Germans fast . . . to fill his coffers with their silver. I fear me, little of it reaches the Holy Land, for the priests are loath to give it up."

"I am noble, says many a man in whom we can see neither virtue, nor honor, nor modesty, nor any sort of worth to reverence. . . . Nobles are of two kinds: he who is noble by birth, who yet may be a fool; and he who is noble by virtue, and not by an honored name.

c. From Wiclif.

In Wiclif's Apology for the Lollards, he maintains: (1) That the pope is not the vicar of Christ, nor of Peter. (2) That the pope selleth indulgences. . . . (6) That every priest is

bound to preach. . . . (10) Fastings are not necessary, while a man abstaineth himself from other sin. . . . (16) That there is no pope, nor Christ's vicar, but an holy man. (22) That no man is Christ's disciple unless he keep Christ's word. . . . (24) That images of the saints are not to be worshipped. (25) That the written gospel is not to be worshipped. (26) That charms are not lawful. These points he maintains by reference to the Canon law, the Scriptures, the Church fathers, and the early Church history. By the first point Wiclif explained that he meant that the pope is no vicar "when he filleth not in deed, nor in word, the office of Peter . . . but doeth contrarily; . . . the Apostle Paul saith thus: 'If any man has not the spirit of Christ, he is not of him . . . the name maketh not the bishop, but the life. . . .'"

In preaching to the English peasants, Wiclif says, "Good people, affairs can only go well in England when there shall be neither serfs nor nobles, and when all shall be equal."

d. From a Song of the Time of Edward I.

". . . It is not sound law which gives my wool to the king. . . . Since the king is determined to take so much, he may find enough among the rich; and he would get more and do better . . . to have taken a part from the great, and to have spared the little; . . . it is no trouble to the great thus to grant to the king a tax; the simple must pay it all, which is contrary to God's will . . . for those who make the grant give nothing to the king. It is the needy only who give; . . . with other people's goods they hold great court. . . . To tell unvarnished truth, it is mere robbery. . . . If the king would take my advice, I would praise him then to take the vessels of silver and make money of them."

e. From Dante.

"To Rome, which taught the ancient world good deeds,
Two suns were wont to point the twofold way,
That of the world and that to God which leads.

The one hath quenched the other, — and scarce it need be told
How ill the twain such combination brook. . . .
Know then, Rome's church, oppressed by too much weight,
Confounding the two governments, hath brought
Herself into the mire with all her freight."

* * * * * *

"O glorious stars!
O light abounding in exceeding life!
To you whate'er of genius lifteth me
Above the common herd, I grateful owe; . . .
. . . To you my soul
Devoutly sighs for courage even now
To meet the hard emprize that draws me on."

* * * * * *

"Ah, slavish Italy! thou inn of grief!
Vessel without a pilot in loud storm!
. . . Thy living ones
In thee abide not without war; and one
Malicious gnaws another; ay, of those
Whom the same wall and the same moat contains.
Seek, wretched one! around thy sea-coasts wide;
Then homeward to thy bosom turn; and mark,
If any part of thee sweet peace enjoy.

* * * * * *

Oh German Albert! who abandon'st her [*Italy*]
That is grown savage and unmanageable,
When thou shouldst clasp her flanks with forked heels.
Just judgment from the stars fall on thy blood;

* * * * * *

For that thy sire and thou have suffer'd thus,
Through greediness of yonder realms, detain'd, [*Germany*]
The garden of the empire to run waste.
. . . Come, cruel one!
Come and behold thy Rome, who calls on thee,
Desolate widow, day and night with moans,
'My Cæsar, why dost thou desert my side?'"

In the visit to Inferno (Hell), Virgil thus speaks to Dante: —

"There above [on earth]
How many now hold themselves mighty kings
Who here like swine shall wallow in the mire."

And as they proceed on their way from circle to circle of misery, Dante finds immersed within the "crimson seething flood"

"... the souls of tyrants, who were given
To blood and rapine. ... Here Alexander dwells
And Dionysius[1] fell, who many a year
Of woe wrought for fair Sicily.

* * * * * *

Christ said not to his first conventicle,
'Go forth and preach impostures to the world,'
But gave them truth to build on; and the sound
Was mighty on their lips; nor needed they,
Beside the Gospel, other spear or shield
To aid them in their warfare for the faith.
The preacher now provides himself with store
Of jests and gibes; and, so there be no lack
Of laughter, while he vents them, his big cowl
Distends, and he has won the meed he sought."

f. From Mandeville's Travels. (Time of King Edward III.)

"In that countree of Libye is the See more highe than the Land; and ... in that See of Libye is no Fissche, for thei mowe [may] not lyve in dare, for the gret hete of the Sonne; for the watre is evermore boyllynge, for the gret hete. ..."

"And in that Yle there is a gret marvayle, more to speke of than in any other partie of the world. For all mannere of Fisches, ... comen ones in the Zeer [year] ... and casten hem self to the seebank of that Yle, so gret plentee and multitude that no man may unnethe [nothing] see but Fissche; and there

[1] Tyrant of Syracuse.

thei abyden 3 dayes; and every man of this countree taketh of hem as many as him lykethe. . . . "

"And alle the men and women of that Yle [Nacumera] have houndes hedes. . . . In that contree . . . there been wylde Gees, that have 2 Hedes."

"And in another Yle, toward the Southe dwellen folk . . . that have no Hedes; and here Eeyen ben in here scholdres."

"At myn Hom Comynge I cam to Rome, and schewed . . . to oure holy Fadir the Pope . . . this tretys . . . and besoughte his holy Fadirhode, that my Boke myghten be examyned and corrected be avys of his wyse and discreet conseille. . . . By the whiche, my Boke was pruved for trewe."

g. From the Prologue to Chaucer's Canterbury Tales.[1]

"A knight there was, and that a worthy man,
That from the timé that he first began
To ridé out, he lovéd chivalry,
Truth and honor, freedom and courtesy. . . .
And though that he was worthy, he was wise
And of his port as meek as is a maid.
He never yet no mean, rude thing had said
In all his life, unto no manner wight.
He was a very perfect, gentle knight

* * * * * * *

"With him there was his son, a young squire, . . .
Embroidered was he, as it were a mede
All full of freshé flowers, white and red.
Singing he was or fluting all the day . . .
Well could he sit on horse, and fairly ride,
And songs he could compose, and stories tell,
Joust and eek dance, and well portray[2] and write. . . .
Courteous he was, lowly and serviceable,
And carved before his father at the table.

---

[1] In the following extracts, all the accented syllables should be pronounced.

[2] Paint.

* * * * * * *

"There was also a nun, a prioress,
That of her smiling was full simple and coy;
Her greatest oath was but by Saint Loy;
And she was clepéd madame Eglantine.
Full well she sang the servicé divine. . . .
And French she spoke full fair and cleverly. . . .
At meat well-taught was she withal;
She let no morsel from her lippés fall,
Nor wet her fingers in her saucer deep. . . .
In courtesy was set full much her heart.

* * * * * * *

"A monk there was, that lovéd hunting well; . . .
Full many a dainty horse had he in stable: . . .
Greyhounds he had as swift as fowl in flight;
Of riding and of hunting for the hare
Was all his love, for no cost would he spare.
I saw his sleeves adornéd at the wrist
With costly fur, the finest of the land.
And for to fasten his hood under his chin
He had a curious pin of well-wrought gold:
A love-knot in the greater end there was. . . .
He was a lord full fat, and in good point; . . .
A fat swan loved he best of any roast.

* * * * * * *

"A friar there was, a wanton and a merry, . . .
He was an easy man in giving penance,
Where'er he knew he'd get a goodly pittance; . . .
He knew the taverns well in every town,
And every worthy host, and hostess too,
Better than any leprous beggar folk . . .
It looks not well, and profits not
To deal at all with folk of that low sort, . . .
And over all, wherever profit could arise,
Courteous he was, and lowly of service.

* * * * * * *

"A Hatter and a Carpenter,
A Weaver, Dyer, and Upholsterer
And they were clothéd all in livery
Of an important, great fraternity. . . .
Their knives were plated not with brass,
But all with silver wrought full clean and well,
Their girdles and their pouches quite the same. . . .
And each one by the wisdom that he had,
Was fitted for to be an alderman;
For goods had they enough and rent.

* * * * * * *

"A good man was there of religion,
And was a poor parson of a town;
But rich he was in holy thought and work. . . .
Wide was his parish, with houses far asunder,
But yet he ceaséd not for rain nor thunder,
In sickness and in mischief for to visit,
The farthest in his parish, great and small,
Upon his feet, and in his hand a staff.
This noble ensample to his sheep he gave,
That first he wrought, and afterward he taught. . . .
And Christ, his lore, and his apostles twelve,
He taught, but first he followed it himself."

h. From Froissart.

(The Prince of Wales entertains his prisoner, the king of France, after the battle of Poitiers in 1356.)

"When evening was come, the Prince of Wales gave a supper in his pavilion to the king of France, and to the greater part of the princes and barons who were prisoners. The prince seated the king of France and his son, the Lord Philip, at an elevated and well-covered table; with them were Sir James de Bourbon, the Lord John d'Artois, the earls of Lancarville, of Estampes, etc. The other knights and squires were placed at different tables. The prince himself served the king's table as well as the others, with every mark of humility, and would not

sit down at it, in spite of all his entreaties for him to do so, saying, that 'he was not worthy of such an honour, nor did it appertain to him to seat himself at the table of so great a king, or of so valiant a man as he had shown himself by his actions that day.' He added also with a noble air, 'Dear sir, do not make a poor meal because the almighty God has not gratified your wishes in the event of this day; for, be assured that my lord and father will show you every honor and friendship in his power. . . . In my opinion, you have cause to be glad that the success of this battle did not turn as you desired; for you have this day acquired such high renown for prowess, that you have surpassed all the best knights on your side; I do not, dear sir, say this to flatter you, for all those of our side who have seen and observed the actions of each party have unanimously allowed this to be your due, and decree you the prize and garland for it.' At the end of this speech, there were murmurs of praise heard from every one; and the French said the prince had spoken truly and nobly, and that he would be one of the most gallant princes of Christendom, if God should grant him life to pursue his career of glory. When they had supped and sufficiently regaled themselves, each departed to his own lodging with the knights and squires they had captured. Those that had taken them asked what they could pay for their ransoms, without much hurting their fortunes, and willingly believed whatever they told them; for they declared publicly that they did not wish to deal harshly with any knight or squire, that his ransom should be so burdensome as to prevent his following the profession of arms, or advancing his fortunes."

The Common People in England.

"It is customary in England, as well as in several other countries, for the nobility to have great privileges over the commonalty, whom they keep in bondage, that is, they are bound by law and custom to plough the lands of gentlemen, to harvest the grain, to carry it home to the barn, to thresh and winnow it; they are also bound to harvest the hay and carry it

home. . . . The evil-disposed . . . began to rise, saying they were too severely oppressed; that at the beginning of the world there were no slaves, and that no one ought to be treated as such, unless he had committed treason against his lord, as Lucifer had done against God; but they had done no such thing, for they were neither angels nor spirits, but men formed after the same likeness with their lords, who treated them as beasts. This they would not longer bear, but had determined to be free; and if they laboured or did any work for their lords, they would be paid for it."

i. From Sermon of John Ball.

"Good people, . . . things will never be well in England so long as goods be not in common, and so long as there be villeins and gentlemen. By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? Why do they hold us in serfage? If we all came of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we, if it be not that they make us gain for them by our toil what they spend in their pride? They are clothed in velvet and warm in their furs and their ermines, while we are covered with rags. They have wine, and spices, and fair bread; and we oat-cake and straw, and water to drink. They have leisure and fine houses; we have pain and labour, the rain and the wind in the fields. And yet it is of us and of our toil that these men hold their state."

j. From the Memoirs of Philip de Comines.

"The hearts of kings being in the hands of God Almighty alone, he disposes them in such important affairs as is most proper for the events which He, in His heavenly wisdom, has determined to bring to pass. For, certainly, had it been His Divine pleasure that our king should have continued in the resolution which he had formed before the Duke of Burgundy's death, the wars which have since occurred, and still continue, would never have happened. But we were not ready on either hand to receive so lasting a peace."

* * * * * * *

"For if great princes once get possession of any towns or castles, though they may belong to their nearest neighbors . . . neither natural reason, nor love of our neighbor, nor anything else . . . will prevail with them to restore them; and after they have once published some artful reasons or specious pretence for keeping them, everybody applauds their reasons, especially those that are nearest about them. . . . The brutishness and ignorance of princes are very dangerous and dreadful, because the happiness or misery of their subjects depends wholly upon them. . . . Who can apply any remedy in this case but God alone."

"There is a necessity that every prince or great lord should have an adversary to restrain and keep him in humility and fear, or else there would be no living under them, nor near them."

k. Astrological Prescription.

"Engrave the image of Jupiter, who is a man with a ram's head, upon tin or upon a white stone, at the day and hour of Jupiter, when he is at home, as in Sagittarius, or in the Pisces, or in his exaltation, as in Cancer, and let him be free from all obstruction, particularly from the evil looks of Saturn or of Mars; let him be rapid, and not burnt by the sun; in a word, wholly auspicious. Carry this image upon you, made as above, and according to all the above-mentioned conditions, and you will see things which will surpass your belief."

STUDY ON 6.

From *a*, *f*, and *k*, what opinion do you gain of the scientific knowledge of the period? (Compare laws, p. 383.) For what objects was much of it pursued? To what sciences would alchemy lead? Astrology? What opinion do you gain of the attitude of the people towards the Church? What class of the clergy seems to have excited this attitude? What reason can you give for this? In what countries is this feeling expressed most strongly? (Compare lists.) What

abuses seem to have existed within the Church? What strong sentiments are expressed in regard to human equality? What social oppression is strongly felt? By what class? With what other feeling does it appear associated? What excuse for this feeling in the laws and organizations of the period? (See *h* also.)

What class on the whole do you judge were *the* oppressors of the period? Proofs. Was Dante Guelf or Ghibelin? What fact is illustrated by each quotation from him? Make a list of knightly qualities and accomplishments. In what extract do we see an illustration of the chivalric spirit? In what way was this spirit limited? What was the great desire of each of the characters described by Chaucer? What characteristics of the period illustrated by each extract? To what class did Froissart belong in his sympathies? What proof do these extracts give of the pope's endeavor to direct the thought and knowledge of his time? What would *h*, *i*, *j*, and *k* teach you of the history of this period, if you had no other source of information?

In General. — What is your judgment in regard to the justice of applying the term "Dark Ages" to this period? Why? What nations lead during this time in politics, in art, in material civilization?

D. RENAISSANCE AND REFORMATION ERA, 1492–1648 (1649 IN ENGLAND).

Discovery of America to Treaty of Westphalia.

"Thundering and bursting, In torrents, in waves;
Carolling and shouting O'er tombs, amid graves;
See on the cumbered plain, Clearing a stage,
Scattering the past about, Comes a new age!
* * * * * * *
All things begin again; Life is their prize;
Earth with their deeds they fill; Fill with their cries."

EMERSON.

"Up friends, forsake these secondary schools,
Which give grains, units, inches for the whole!
* * * * * * *
The world's the book where the eternal Sense
Wrote his own thoughts. . . .
Turn we to read the one original."

CAMPANELLA.

STUDY ON REFORMATION AND RENAISSANCE ERA, 1490–1648.

Chief contemporary sources of history: State papers of various European courts, consisting of treaties, diplomatic correspondence, official records; laws; contemporary literature of France, England, and Germany; contemporary works of art, consisting chiefly of Italian and German pictures; formulated creeds and confessions of various sects, such as the Augsburg Confession, Theses of Luther, Scotch Covenant; Hakluyt's Voyages; private letters and diaries.

Chief modern authorities in English: In general, Dyer's Modern History; Heeren's Works upon the period; Von Raumer's History of the Sixteenth and Seventeenth Cen-

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turies; for the Reformation, Ranke's Era of the Reformation; for the Thirty Years' War, Gardiner; for Spain, Prescott's Ferdinand and Isabella, and Philip II.; for the Netherlands, the works of Motley; for England, Green's History of the English People, Gardiner's England under the Stuarts, and Civil War, Ranke's Seventeenth Century in England; for France, Guizot, Crowe; for Italy, Symond's Italian Renaissance.

RENAISSANCE FRIEZE-PATTERN FROM A VENETIAN CHURCH.

Questions on Map. — Compare this map with that of Europe in the twelfth century; — what great changes have occurred, and in what countries? What part of the feudal organization has been strengthened by these changes? How does the map show this? What great differences between such states as France, Spain, and England, and such states as you studied in ancient Greece? What was the centre of political power in the Greek, and later in the Roman state? What fact constitutes the basis of power in these states of the Renaissance?

1. *Events and Movements of Period.*

a. In general.

Three great facts characterize this epoch: 1st, a revolt from the ecclesiastical headship of Rome, known as *the Protestant Reformation;* as a consequence of this revolt, Germany and England are entirely separated from the Latin Church, and form independent churches under the control of their own political rulers; 2d, a great artistic and literary outburst, called *the Renaissance*, largely influenced by the study of ancient art and poetry; and 3d, *the foundation of Euro-*

pean colonies along the American coast and in the newly opened East (India). In the first of these movements Germany leads; in the second, Italy; in the third, Spain and Portugal, the former opening the Western, the latter opening the Eastern world to Europe.

b. Imperial (German).

1493 TO 1519.

Maximilian, emperor-elect, takes the title of King of Germany. — LUTHER, an Augustinian monk, attacks the abuses of Church practice and certain points of doctrine by ninety-five theses, which he nails upon the church-door in Wittenberg, and declares himself ready to defend (1517); this act is held to date the opening of the Reformation. — Zwingli preaches reformation doctrines in Switzerland.

1519 TO 1556.

Charles V., Emperor; — from his grandfather, Ferdinand, he inherits Spain, Sardinia, and the Two Sicilies; through his grandfather, Maximilian, he is archduke of Austria, and is thus naturally elected emperor; from his grandmother he inherits the Netherlands. — Pope and emperor force the Florentines to receive as rulers the Medici, to whom they give the title of Grand Dukes of Tuscany; the popes gain new Italian territory, claiming it as overlords of reverting fiefs. — The pope issues a bull against Luther, who burns it (1520). Luther is condemned by a diet of the empire at Worms, but is protected by his own sovereign, the Elector of Saxony, and many princes and cities receive his doctrines; a peasant's war against Church and State breaks out, and proves cruel and difficult to end. — The Diet of Spires (Speyer, 1529) passes a decree against any change in the Church; against this the Lutherans *protest*, and are henceforth called *Protestants*.

The Turks meanwhile push northward, seize Belgrade,

besiege Vienna, and conquer large parts of Hungary. The Hungarian king perishing in battle, his title passes into the hands of the House of Austria, who thus become rulers of Bohemia and Hungary. During this same time the emperor is disputing with the king of France over various Italian territories.

Protestants make a formal statement of their faith in the *Confession of Augsburg* (1530), and the Protestant cities and princes form the League of Smalkald. — *Calvin* preaches Protestantism in its Presbyterian form in Geneva; his followers spread through France under the name of Huguenots, while Knox preaches his doctrines in Scotland. — The Council of Trent is called by pope and emperor, in order to reform practical abuses in the Church, and fix its doctrines more definitely (1545).

After the death of Luther (1546) war breaks out between the Catholic and Protestant princes of the empire; war closed by the Peace of Augsburg (1555), which allows the prince or ruling power of each state to establish the religion of his own domains at his own will.

While war thus goes on within the empire, the king of France and the emperor are fighting over their border territories; in the end, France wins from the empire the bishopries of Metz, Toul, Verdun.

1556 TO 1618. A Protestant union and a Catholic league are formed under leadership of strong princes of the empire.

1618 TO 1648. THE THIRTY YEARS' WAR. — The king of Bohemia, who becomes Emperor Ferdinand the Second, oppresses and persecutes his Protestant subjects; Catholic princes join the emperor, Protestant princes, the people; general war follows between the Catholic and Protestant princes of Germany. The emperor with his generals, Tilly and Wallenstein, is gaining the upper hand;

the Protestant princes, forming a Protestant league, get help from the Protestant king of Denmark; when he is defeated, Gustavus Adolphus, king of Sweden, leads the Protestants, and with him they are for a time successful: but at the battle of Lutzen (1632) he is killed.

The French now enter the war, giving very effective aid against the emperor, and in 1648 affairs are settled by the Treaty of Westphalia, whose important conditions are as follows: —

A general and complete amnesty to political offenders, and a restoration of their territories, rights, and dignities; every estate of the empire allowed to vote in the Diet, which is to be summoned regularly; the vote of the majority to stand as its decision, except in case of questions of religion; each prince to be sovereign in his own province, under the emperor, — that is, his territorial power is complete; he can levy tolls and taxes, coin money, and make alliances as he himself pleases; the right of each prince to rule the religious affairs of his own province reëstablished with modifications; an end put to the ecclesiastical jurisdiction of Catholics over Protestants.

The entire independence of the republics of Switzerland and the United Provinces (Holland, Netherlands) is acknowledged by the emperor and by Europe; Sweden receives some territory in the north of Germany; France gains a footing in Elsass (Alsace); the lands of Brandenburg are increased.

c. Imperial (Italy).

Savonarola, leader of the democratic party in Florence, preaches and popularizes asceticism, and violently attacks the papacy. Charles VIII. of France invades Italy, and conquers the kingdom of Naples. Wars between the empire, France, and Spain over Naples, end in 1504 in the

EUROPE
after
THIRTY YEAR'S WAR.
SWEDEN
RUSSIA
NORWAY
SCOTLAND
IRELAND
ENGLAND
DENMARK
BRANDENBURG
PRUSSIA
POLAND
HOLLAND
LOW COUNTRIES
SAXONY
SILESIA
AUSTRIA
FRANCE
SWITZERLAND
SAVOY
M
VENICE
HUNGARY
OTTOMAN EMPIRE
GENOA
T
CHURCH
NAPLES
PORTUGAL
SPAIN
SARDINIA
SICILY
= Portugal, England, Scotland, Ireland, Norway, Russia, Germany (The Empire), France, Lands of Church.
= Holland, Switzerland, Venetian Republic, Genoese Republic.
= Spanish Possessions, Poland.
= Mohammedan Lands, Denmark.
= Swedish Possessions
= The Imperial Boundary
F = Franche Comte.
M = Milan.
T = Tuscany.
LL = Lorraine.

Spanish possession of the Two Sicilies. Ferdinand, king of Spain, Lewis, king of France, Maximilian, emperor-elect, and Pope Julius the Second, form the League of Cambray (1508) in order to divide the territories of Venice between them. War between Venice and the League; Venice is weakened, but survives. War between the members of the League, ending in the expulsion of the French from Italy.

Francis I. of France attempts a new invasion of Italy; war between him and the pope and emperor; Francis is forced to renounce his Italian claim to the emperor, Charles V., who is crowned king of Italy. The smaller Italian states are ruled by the dictates of pope and emperor, who support their influence by force of arms.

STUDY ON I, *a*, *b*, AND *c*.

What tendencies and events of the later mediæval period culminate in each of the three great facts named in *a*? What historic or geographic reason can you give for the special lead taken respectively by Italy, Germany, Spain, and Portugal? What fact makes Charles V. the strongest monarch of his age? How does America compare in political value with his other possessions? In what does its value consist? What tendencies and facts noticed in the fourteenth and fifteenth centuries make Luther's success certain? Judging from these facts, is the Reformation movement dependent on Luther for its strength? What facts prove that he is a *representative* man of his own time? What historical fact or relation tends to explain the popularity of the Reformation movement in Germany? What quality of Teutonic character? How does Charles V. acquire the right to govern the lands of Spain, Austria, Naples, and the Netherlands? This fact plainly shows that land is regarded by the monarchs of Europe in what way? Prove from the facts of the century 1519–1618 that the imperial power in Germany is exceedingly weak. In whose hands is the political power of the empire? What event *proves* that the Church is in need of reformation? Why should the religious differences of European states cause war between them? What injustice in the Peace of Augsburg? What plausible reason could be given to sustain this injustice? Of what tendencies is the Thirty Years'

War the culmination? Do you consider this war important or not, and why? What proofs have we in the Peace of Westphalia that the emperor is weaker than any of his neighbors? How was it for the interest of France to fight *against* the emperor? How would you describe the government of Germany at the close of this war? Judging from *c*, what is the great ambition of the European powers? When we say European powers at this period, what have we in mind?

d. Spanish.

1492 TO 1516. *Age of Ferdinand and Isabella.* Columbus takes possession of his American discoveries in the name of the sovereigns of Spain and the Holy Catholic faith. Florida is discovered and claimed for Spain. Ferdinand conquers Granada and that part of Navarre lying south of the Pyrenees; holds Sardinia and Sicily, and conquers Naples from its rival claimants.

1516 TO 1556. *Age of Charles I. (Emperor Charles V.).* Conquest of Mexico for Spain by Cortez; of Peru by Pizarro; Chili and New Granada are also conquered and claimed by Spaniards. — Negro slaves are imported from Africa to work the silver mines of the New World, under Spanish direction.

1556 TO 1648. *Age of Philip II.* Persecution of Moors, Jews, and Christian heretics (Protestants); Philip decrees that death shall be the penalty for any one who sells, buys, or reads a book proscribed by the Church. The Inquisition condemns heretics to the fire by wholesale (*autos-de-fé*). — Protestantism spreads through the Northern Netherlands (Holland), where the tyranny and intolerance of Philip rouse all classes to revolt. Though quiet is restored, Philip sends the Duke of Alva, with 20,000 Spanish troops, into the Netherlands, and taxes and restricts them more than before. New revolt breaks forth, ending in the practical independence of the

seven northern provinces of the Netherlands under the rule of *William of Orange.* (1579).

The help rendered to the Netherlands by Elizabeth of England, together with her treatment of the Catholic Mary Queen of Scots, induces Philip to fit out against England the GREAT ARMADA. This famous fleet is destroyed partly by terrible tempests, and partly by English seamanship and valor (1558). — 800,000 peaceful and industrious Moors (Moriscoes) are expelled from Spain.

e. Portuguese.

Portugal (Vasco da Gama, 1498) discovers the Eastern Ocean route to India round the Cape of Good Hope; colonizes all along the coasts of Guinea, Liberia, Mozambique, and the Congo in Africa; in Asia, places commercial stations (*factories*) on the eastern and western coasts of India (Malabar and Golconda), and in Java, Sumatra, and the other East India Islands; in America, she occupies and settles Brazil.

f. Dutch.

Holland, having become practically independent, from 1602 onward, begins to send out trading expeditions to America and India. In 1613 the Dutch establish a trading colony (New Amsterdam) on Manhattan Island, thus becoming the founders of *New York City.* They make various settlements along the Hudson (notably Albany), and also in Connecticut, whence, however, they are driven by the English.

g. French.

Age of Francis I. Francis makes a "Concordat" with the pope, by which he gains the right to appoint bishops and abbots, on condition

1492 TO 1547.

of giving the pope the first year's revenue from their lands. Persecutes the Huguenots. Wars with Charles V. (see *b*):

1547 TO 1562. Continued persecution of the Huguenots; war of the French king with Charles V., resulting in the French seizure of Metz, Toul, Verdun, three bishoprics lying toward the Rhine. France is largely ruled by Catherine de Medici, the Italian queen-mother.

1562 TO 1610. *Age of the Civil Wars and Henry IV.* The period is full of the civil wars of Catholics and Protestants, the former under the lead of the French monarchs, the latter headed by great nobles, the chief among whom is *Henry of Navarre.* In 1572 the king, urged on by the queen-mother, orders the *Massacre of St. Bartholomew*, in which more than 30,000 Huguenots are slain. In the course of these wars, the succession falls to Henry of Navarre (Henry IV.), who is not recognized as king until 1593, when he professes himself a Roman Catholic. He finally brings the conflict to a close by the Edict of Nantes, which gives political equality to Catholics and Huguenots, and allows the freedom of the new faith to certain nobles and to the citizens of certain towns, but forbids its exercise at the Court or in Paris, or in any cities where bishops and archbishops reside.

French colonies settle Quebec and Port Royal (Annapolis in Nova Scotia).

1610 TO 1648. *Age of Richelieu and Mary de Medici* (Italian queen-mother). States-general called together in 1614 for the last time before the French Revolution (1789). Wars of king with the nobles and with the Huguenots; wars with Spain over territories in Italy, and on the Spanish-French frontier; alliance with German princes against the emperor in the Thirty Years' War; at the Peace of Westphalia, new gains of territory Rhineward (see p. 402).

In America, the progressive settlement of St. Lawrence region and of Nova Scotia (Acadia). Many Huguenots emigrate. — Constant quarrels with English over disputed territories.

N. B. During all this period, it may be considered that there is a constant struggle between the crown and the powerful nobles.

h. English.

Contests of king and parliament; the whole North American coast claimed by reason of the voyages of the Cabots, who discovered uncertain portions of it between Newfoundland and Florida. **1492 TO 1509.**

Age of Henry VIII. and Cardinal Wolsey. Troubles between king and parliament; quarrel between Henry and the pope because the latter delays and refuses to grant him a divorce from his true and lawful wife, Catherine of Aragon; as a result of this quarrel, Henry denies the right of the pope to meddle in English political or civil affairs, and declares himself the head of the Church in England; parliament by the Act of Supremacy declares the English king "Protector and only Supreme Head of the Church and Clergy in England." Refusal to acknowledge this is punished with death. The English monasteries are visited, examined, dissolved, and their property is confiscated to the king. An English translation of the Bible (Tyndale's) is published by order of the king, and parliament defines the doctrines which must be held by the English Church. **1509 TO 1547.**

Edward VI. (*Protestant*) *and "Bloody Mary"* (*Catholic*). Reformed doctrines introduced; parliament orders a uniform service throughout the churches, and the king introduces the book of common prayer. — Quarrels in regard to the succession. — Persecu- **1547 TO 1558.**

tion of Protestants by Mary; hundreds burned at the stake. England loses Calais to France.

1558 TO 1603.

Age of Elizabeth. The English Church is fully established with a uniform service, uniform prayers and confessions, arranged by the parliament and the queen, who is the recognized head of the "Established Church." The government has much trouble with the "Dissenters" from this arrangement; contests arise in Scotland between the Catholics, headed by Queen Mary, and the Protestants, headed by John Knox. The crown of Elizabeth is claimed by Mary, who is supported by a strong party, and in whose behalf conspiracies and plots are constantly formed, until Elizabeth finally orders her beheaded. — *Spanish Armada* (see p. 405). — Virginia is explored and claimed for England by Raleigh; Sir Francis Drake sails round the world, and claims for his queen the northern Californian coast; the East India Company is chartered for India trade. — Troubles arise in Ireland.

1603 TO 1649.

Age of the Stuarts (James I. and Charles I.). The House of Tudor ending with Elizabeth, James, son of Mary Queen of Scots, succeeds to the thrones of both England and Scotland; laws are passed unfavorable and grievous to Puritans, Roman Catholics, and other dissenters from the English Church. The king imposes taxes without consent of parliament; quarrels between king and parliament as to the amount of money to be granted to the king. — New translation of the Bible made under the direction and authorization of the king ("King James' Version"). — Constant and increasing quarrel of king and parliament on the question of the right of the king to impose taxes and laws without parliamentary consent. This quarrel continues under Charles the First until parliament, unable to obtain any redress of grievances from Charles, and led on by Sir John Eliot, Oliver Crom-

well, Pym, Hampden, and their supporters, assumes control of the army, and declares war in behalf of the public safety (1642). In Scotland, the "Solemn League and Covenant" to defend the principles of the Reformation and resist innovation is signed by large numbers, and the Scottish "*Kirk*" is formed, a church independent of the State. — Civil war follows, between the king, supported by loyalists and followers of the established Church, on the one hand, and the parliament, supported by dissenting troops under the lead of Cromwell, on the other. The king taken prisoner, refuses the terms imposed; the Scots deliver him to parliament, who judge him guilty of death, and Jan. 30, 1649, Charles I. is executed. During this time Virginia, Maryland, Massachusetts (Boston and vicinity), Rhode Island, and Connecticut are colonized, largely by those who do not find sufficient religious liberty at home; these colonies obtain their charters from the king, who grants them sometimes to nobles like Lord Baltimore, sometimes to trading corporations like the Plymouth Company.

STUDY ON I, *d*–*h*.

What proofs in these events that Spain, France, and England have become strong, centralized feudal monarchies? Give examples from each country. What proves their strength? Their centralization? Their feudal character? Why should reading become a crime? What political danger in it for an absolute monarch? For the unity of the Church? What historic and what geographical reason for the maritime and commercial activity of the Dutch? What historic antagonism strengthened the hostility of Catholics and Protestants in France? What two causes would you name for the establishment of an independent Church in England? What oppression is connected with this establishment? What would you name as the two causes of the "civil wars" in England? When did each of these causes begin to work? By what measures could these wars have been averted? On whom does their responsibility rest? In what ways did the Stuarts violate the "Great Charter."

GENERAL STUDY ON I.

What are the two leading interests of European nations? Which of these two appears to you the stronger? Support your opinion by facts. Prove that these interests are common to peoples and their kings. During this age, in what two ways does America serve Europe? What great change in the relation of Church and State tends to take place in this period? In what countries is that change completely made? What are the political units of Europe in this period? What or who represents these units? What are the bonds of union within them?

2. *List of Famous Works, Structures, Foundations, Inventions, Discoveries, Enterprises, and Improvements of the Period.*

a. Literary Works.

English dramas, based on historical and romantic stories, drawn from English, classic, and Italian sources; many of these dramas were modelled on the laws of the Greek stage, but their characters, language, and situations were taken from actual, contemporary life, while they were written to be acted before audiences containing people of all ranks. Their most famous authors were William Shakespeare, the son of a well-to-do English trader, and Ben Jonson, the son of a clergyman. — The poem of the "Faëry Queen," written in honor of Queen Elizabeth, and embodying contemporary ideas in religion and politics, and a number of contemporary characters, under allegorical forms of knights and ladies and dragons of mediæval romance; many of the allusions and illustrations, however, are classic; its author was Edmund Spenser, of gentle birth and classic university training. He and his contemporaries greatly enriched the English language by introducing new poetical forms, suggested by or copied from Italian models. Of these the most famous and useful were the sonnet and blank verse measure. — The Italian poems of "Orlando Furioso" and the "Jerusalem Delivered"; the subject

of the former was taken from the mediæval romances concerning Roland, the nephew of Charlemagne; its author was Ariosto, a man of good Italian family, and a finely educated Latinist. The latter is based upon the rescue of Jerusalem by the crusaders, and its hero is Godfrey of Bouillon; its author, Tasso, was of good family, and finely educated in the classics. — The Portuguese poem of the "Lusiad," by Camoëns, the son of a sea-captain, but a man of classical training, who desired to be to his own country what Homer was to Greece. Though thus inspired, the poem abounds in scenes and allusions drawn from contemporary life, action, and circumstances.

English essays on various practical, social, moral, and intellectual subjects; the most famous of these are those written by Bacon, the son of a noble house, and highly educated at Cambridge University. — French essays, similar to the above, written by Montaigne, a man of baronial rank and an admirable Latinist.

Romances, originating for the most part in France and Spain, taking their characters and motives from the chivalrous life and legend of the middle ages, their chief interest lying in love and adventure. — "Don Quixote," a Spanish romance written to satirize the knights and ladies, and improbable situations of the popular romance. Its author, Cervantes, was a poor but well-born Spaniard. — "Gargantua and Pantagruel," a satirical romance written by Rabelais, a French priest and physician, thoroughly trained in linguistic study. This work attacks, under fictitious names and a fanciful plot, all the civil and religious authorities of the time. — The "Praise of Folly," a satire on the foolishness of all classes of society, but particularly fearless in its attacks upon the Church. Its author, Erasmus, was a Dutchman of obscure birth, but of admirable classical training.

Translations of the Bible made from Latin and Greek into the languages of modern Europe; of these the most famous are King James' Version (see p. 408) and Luther's German translation. — Chapman's translation of Homer into English. — The whole age is famous for its translations, from both classical and modern tongues, as well as from the Arabic.

b. Works of Art (Painting and Sculpture).

The frescoes on the ceiling of the Sistine Chapel of the Vatican palace, painted for Pope Julius II.; subjects, scriptural; the tomb of the Medici, made for the Medici family in Florence, adorned with portrait-statues studied from the life, and with allegorical figures; the statue of David, executed for the city of Florence; that of Moses, made for Pope Julius II. All these were the work of Michael Angelo Buonarotti, a man of noble birth, trained by one of the best artists of the time, and a thorough student of the remains of Greek art and of the living human anatomy. — Frescoes painted for Pope Julius II., in various rooms and passages of the Vatican; subjects, scriptural, their style largely influenced by the study of Greek and Roman art; pictures of the Virgin Mary, at various notable periods of her life, and pictures of the Holy Family, executed, for the most part, for churches; figures in these pictures studied from real life; frescoes for various palaces in Rome, executed from the study of living models, on various mythological and allegorical subjects; portraits of wealthy ecclesiastics and nobles; — this work was all done by Raphael, born of a family of artists, and trained by the best artistic masters. — The fresco-painting of "The Last Supper," painted for a Milanese convent by Leonardo da Vinci, a man of noble birth and artistic training; this same artist also painted many por-

traits. — The scriptural, allegorical, and historical paintings of Rubens, a German artist, trained in Italy, and employed to decorate churches and palaces in the Netherlands and in France. — The portraits, studies from every-day life, and historical and scriptural paintings of Rem-

FOUNTAINS HALL.

A Yorkshire lord's country-house of the seventeenth century.

brandt, a miller's son, trained by artists in Holland. — The paintings and engravings of Albert Dürer, the son of a German goldsmith, educated to his art by working with painters, and by travel in Italy and Germany. His subjects are largely scriptural and allegorical, but their

details are studied from actual contemporary life. — The portrait-pictures of the younger Holbein, and of Vandyck. Vandyck was court-painter of Charles I., and acquired his art by Italian study and travel and by the training of Rubens; Henry VIII. was the patron of Holbein, who studied with his father, a German painter, and travelled; his "Dance of Death," one of the most popular works of the time, was a series of pictures designed to show the equality of all men and the vanity of human pride.

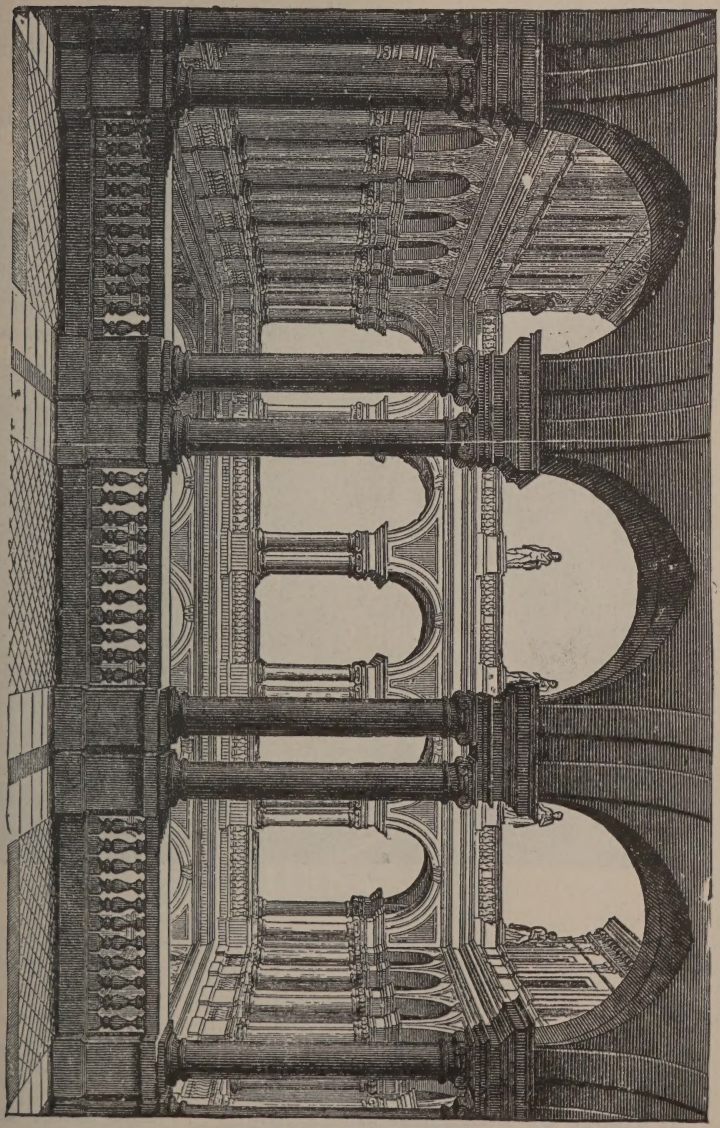
Aside from these greatest works, this age produced numberless pictures of a high order of merit, ordered by kings, popes, cardinals, princes, and wealthy merchants, for the adornment of palaces and churches.

c. Buildings, Establishments, and Foundations.

The Escorial (see p. 416). — The Louvre, a royal palace built by Francis I., who erected other great palaces in various places, notably that of Fontainebleau, to which was attached a great royal forest, miles in extent, kept to give the king and his court the pleasures of the hunt. — The Tuileries, built in Paris by the queen-mother, Catherine de Medici, and continued by Henry IV. — Whitehall Palace, built in London for the Stuarts. — Many of the famous palaces of Genoa, Venice, Florence, Rome, date back to this period; they were built by wealthy or noble families, often by merchants, and were adorned with fine marbles and alabasters, enriched with carving and inlaid work, and often contain masterpieces of painting. — Many of the fine English country-houses also belong to this time (see Fountains Hall for typical example).

St. Peter's at Rome (see p. 417). — Cathedrals in Segovia, Salamanca, Saragossa.

New colleges added to the universities of Oxford and Cambridge; schools for elementary instruction, uncon-



UPPER STORY OF THE COURT OF THE BORGHESE PALACE, ROME.
(Built for Cardinal Borghese.)

nected with the Church, established in Florence (Savonarola), Germany (Luther), England (Colet), Scotland (Knox), Geneva (Calvin).

Manufactures of fine pottery established and aided by

THE ESCORIAL.

This building was erected near Madrid by Philip II. in consequence of a vow made in battle. It is at once a palace, a mausoleum, a monastery, and a church. It contains a library of 130,000 volumes, and thousands of Arabic Mss.

the wealth of kings and nobles, in Italy, France, Germany, and Holland. — Tapestry manufactures established in France by Francis I. and Henry IV. The latter im-

ST. PETER'S AT ROME.

This church was designed by Bramante, but finished under the direction of Michael Angelo. It is lined within with precious marbles and rich carvings, with inlaid and mosaic work.

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ported from Italy skilled workmen in gold and silk. — Manufactures of wool firmly established in England.

d. Voyages and Enterprises.

Columbus, a Genoese sailor of plebeian birth, well-read in geography and mathematics, with funds furnished by Ferdinand and Isabella, the monarchs of Spain, sailed westward to find a route to India; discovered the West Indies, and took possession of them for Spain and the Church. — The Cabots, sailing under the auspices of Henry VII., discovered the mainland of North America, and opened the Newfoundland fisheries to English enterprise. — Spaniards and Portuguese, constantly exploring and settling, planted colonies through the American islands and coasts lying south of the West Indies. — The Spaniard Balboa crossed the Isthmus of Darien, and discovered the Pacific. — Magalhães (Magellan), a Portuguese in Spanish service, made the first voyage round the world, entering the Pacific around Cape Horn. — Pizarro and Cortez discovered and conquered — the former Peru, the latter Mexico — for Spain. While Spanish and Portuguese thus worked southward, the coasts of North America were gradually explored and colonized by English, Dutch, and French (see 1). — In the reign of Elizabeth the whale-fishery was established.

1519 TO 1522.

During this period the Order of Jesuits, or the Order of Jesus, was founded by the Spaniard Loyola, with the avowed object of turning to the true Roman Catholic faith both heretics and heathen. This order rapidly spread, and its members, who were men of good education and earnest purpose, were found in every part of the world. They labored alike to arrest the doctrines of the Reformation and to reform the practical abuses of the Church; they bound themselves by the old monastic vows of chastity,

poverty, and obedience. As missionaries to the heathen, they went fearlessly to India, China, Japan, East and West Indies, and all the new American coasts. In Paraguay they succeeded in Christianizing and civilizing the whole native population.

e. Investigations and Studies.

The "Novum Organum" of Bacon, — a development of the scientific or inductive method of study as opposed to the deductive method of Aristotle. Bacon maintained that knowledge begins with experience of details, and that only by observing and comparing these details can men arrive at any trustworthy general truths. This method is that now followed in all scientific study. — The astronomical discoveries of Copernicus, Kepler, Galileo. The last and greatest was an Italian professor in North Italian universities; he invented the telescope, and established the fact of the revolution of the earth about the sun; this being directly opposed to the astronomical teaching of the Church, he was persecuted, arrested, and silenced by the Inquisition. — The revival of the Platonic philosophy as opposed to that of Aristotle, and the study of the original Greek; these studies were much sympathized in and partly urged forward by the reformers, notably by Erasmus and Melancthon, and by Dean Colet and Sir Thomas More, in England. — The philosophical system of Descartes, a French mathematician and scientist, who derived all authority for truth from the statement, "I think, therefore I am." — The discovery of the circulation of the blood by Harvey, an English physician who had studied medicine at Cambridge and in Padua. — The study into the principles of international law, and the foundation of that study as a science, by the Dutchman, Hugo Grotius.

f. Inventions and Improvements.

Gunpowder came into general use in war, and was commonly employed in the wars of Charles V. and Francis I. in connection with cannon and rude forms of firearms. — The streets of Paris were publicly lighted. — Stoves, chimneys, glass for windows, coaches, carpets came into common use among the well-to-do.

STUDY ON 2.

What new forms of literature appear in this age? What new class of men appear as authors? From what occupation has this class been freed, and how? What nation leads in literature? What influences appear in English literature? What relation between the appearance of these influences and the invention of printing? What influence will the translations of the period have upon the unity of Europe? Why? What is there *original* in this literature? What do you find in this literature resulting from or sympathizing with the Reformation movement?

What art belongs especially to the Renaissance period? What three influences are felt by this art? Illustrate. What country leads in art? What country stands second? On whom does art depend for its success and opportunity?

What notable differences between Fountains Hall, p. 413, and Pierrefond Castle, p. 375? What cause can you assign for the differences? What influences can be seen in the Borghese Court, p. 415? In St. Peter's, p. 417? In whose hands is the wealth of Europe massed? Proofs from *b* and *c*. What relation between the military power of the kings and their employment of standing armies, and the use of wealth by the nobles of the Renaissance?

What relation between the Reformation and learning? What relation between the kings and the material and commercial progress of the period? It is said that the discovery of America and the circumnavigation of Africa ruined the prosperity of the Italian cities; why should this be so? What new route to India, established in our own time, might partially restore their importance? What faith accompanies the European civilization?

What class of studies becomes important in this era? What change in the authority to which men look? What country leads in this intellectual movement?

Whom do the inventions and discoveries of this age serve? How does each of the mottoes on p. 396 apply to this period?

3. *Extracts Illustrative of Life and Thought of the Time.*

a. From Letters of Columbus to the Spanish Chancellor of the Exchequer and to the Spanish Monarchs, "respecting the Islands found in the Indies." (Hakluyt Society.)

"Believing that you will take pleasure in hearing of the great success which our Lord has granted me in my voyage, I write you this letter, whereby you will learn how in thirty-three days' time I reached the Indies with the fleet which the most illustrious king and queen, our sovereigns, gave to me, where I found very many islands thickly peopled, of all which I took possession . . . for their Highnesses. . . . San Domingo is a wonder, its mountains and plains, and meadows, and fields are so beautiful and rich for planting and sowing, and rearing cattle of all kinds, and for building towns and villages. The harbours on the coast, and the number and size and wholesomeness of the rivers, most of them bearing gold, surpass anything that would be believed. . . . Our Redeemer hath granted this victory to our illustrious king and queen, . . . who have acquired great fame by an event of such high importance, in which all Christendom ought to rejoice, and which it ought to celebrate with great festivals and the offering of solemn thanks to the Holy Trinity, . . . both for the great exaltation which may accrue to them in turning so many nations to our holy faith, and also for the temporal benefits which will bring great refreshment and gain, not only to Spain, but to all Christians."

". . . In all the countries visited by your Highnesses' ships, I have caused a high cross to be fixed upon every headland, and have proclaimed to every nation that I have discovered, the lofty estate of your Highnesses and of your court in Spain. I also tell them all I can respecting our holy faith and of the belief in the holy Mother Church. . . . Your Highnesses have become the masters of another world, where our holy faith may become so much increased, and whence such stores of wealth may be derived."

b. From Sir Walter Raleigh's Account of the Discovery of Guiana. (Hakluyt Society.)

". . . The common soldier shal here fight for gold, and pay himselfe in steede of pence, with plates of halfe a foote brode, whereas he breaketh his bones in other warres for . . . penury. Those commanders and Chieftaines, that shoote at honour and abundance, shal find there more rich and bewtifull cities, more temples adorned with golden Images, more sepulchers filled with treasure, than . . . Cortes found in Mexico, . . . and the shining glorie of this conquest will eclipse all those so farre extended beames of the Spanish nation. . . . The soile besides is so excellent and so full of rivers, as it will carrie sugar, ginger, and all those other commodities which the West Indies hath. . . . For whatsoever Prince shall possesse it, shall bee greatest, and if the king of Spayne enjoy it, he will become unresistable. . . . I trust in God . . . that he which is . . . Lorde of Lords, will put it into her hart which is Lady of Ladies to possesse it."

c. Why the Abbot of Wardon resigned his Office in 1538.

"*Item*, that whereas we be commanded to have early lecture of divinity, we have none; and when it is read, few or none of the monks come to it. *Item*, I did assign Thomas Londone to read the divinity lecture, and he (unknowing to me) did read the books of Eccius Omelies, which books be all carnal and of a brutal understanding, and treat of many things clean against the church of England. And so soon as I had knowledge of this, I caused my brother to read the lecture; and then few or none of them would come at him. *Item*, for as much as I did perceive ignorance was a great cause why that these my brethren were thus far out of good order and in continual unquietness, I caused books of grammar to be bought for each of them, and assigned my brother to instruct them, but there would come none to him but one Richard Balldok and Thomas Clement. *Item*, they be in number 15 brethren, and except 3 of them, none understand nor know their rule nor the statutes of their

religion. *Item*, in Lent I did send forth Thomas Wardon in this house's business, and he did sit at Shesford all night at the ale house, and came home in the morning at matin time, for the which cause I would have ministered correction to him, but he declared openly before the convent that I had no authority to correct him, and stirred them seditiously against me, insomuch that Christopher threatened me and my servants. Thus I was in such fear that I did command my servants to watch my chamber 4 nights after till their fury was somewhat assuaged. . . . *Item*, William Carington, Thomas Bikkliswade, Thomas London, John Clifftone, Christopher Wardon, be common drunkards."

John ap Rice writes about 1535 of the monastery of Bury: "Amongst the relics we found much vanity and superstition, as the coals that St. Lawrence was toasted withal, the paring of St. Edmund's nails, St. Thomas of Canterbury's penknife and boots, and divers skulls for the headache, and pieces of the holy cross able to make a holy cross of."

d. From Letters of Luther to Pope Leo X. (about 1518).

"I have heard the worst account, most blessed father, touching myself, namely, that certain friends have made my name most odious to you and yours, as of one who was labouring to diminish the authority and power of the keys and of the Supreme Pontiff; and that I am called a heretic, an apostate, a traitor, and a thousand other ignominious names. These things shock and amaze me; one thing only sustains me, a sense of innocence."

He goes on to speak thus of his theses: "By what unlucky chance it is, that these particular propositions of mine, more than all others, should go forth into nearly all the earth, I am at a loss to know. They were set forth here for our use alone, and how they should come to everybody's knowledge is incredible to me. . . . But what shall I do? Recall them I cannot; and yet I see that their notoriety bringeth upon me great odium. In order, then, to soften my adversaries and to gratify many

friends, I send forth these trifles [proofs, etc.] to explain my theses. For the greater safety I let them go forth, most blessed father, under your name, and under the shadow of your protection. Here, all who will may see how sincerely I honour the ecclesiastical power and reverence the Keys, and also how basely I am reproached and belied by my enemies. . . . Save or slay, call or recall, approve or disapprove, as it shall best please you, I will acknowledge your voice as the voice of Christ presiding and speaking in you."

To his friend Spalatin he writes: "A heretic I will never be; err I may in disputation. But I wish to decide no doctrine; only I am not willing to be the slave of the opinions of men."

To Staupitz, "I see that attempts are made at Rome that the kingdom of truth, *i.e.*, of Christ, be no longer the kingdom of truth. . . . But I desire to belong to this kingdom. . . . I learn from experience that the people are sighing for the voice of their Shepherd, Christ, and the youth are burning with wonderful zeal for the sacred oracles. A beginning is made with us in reading of Greek. We are all giving ourselves to the Greek for the better understanding of the Bible. We are expecting a Hebrew teacher, and the elector hath the business in hand." On seeing the first brief which condemned him, he exclaims: "It is incredible that a thing so monstrous should come from the chief pontiff, especially from Leo X. . . . If, in truth, it did come forth from the Roman court, then I will show them their most licentious temerity and their most ungodly ignorance."

e. From the Decrees of the Council of Trent, held 1545–1563 *to "extirpate Heresies and reform Manners."* (Schaff's Creeds.)

"In order to restrain petulant spirits," it decrees "that no one, relying in his own skill, shall in matters of faith . . . wresting the Sacred Scriptures to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which Holy Mother Church . . . hath held and doth hold, or even contrary

to the unanimous consent of the Fathers." In regard to justification by faith, it declares, "If any one saith that man may be justified before God by his own works . . . without the grace of God through Jesus Christ, let him be *anathema*. . . .

"If any one saith that, since Adam's sin, the free will of man is lost and extinguished, . . . let him be *anathema*. . . .

"If any one saith, that by faith alone the impious is justified, . . . let him be *anathema*." Concerning the real presence of Christ in the Eucharist, it decides: —

"The holy Synod teaches . . . that . . . after the consecration of the bread and wine, our Lord Jesus Christ . . . is truly, really, and substantially contained [within them]." The following is its doctrine of penance: —

"If any one denieth that for the entire and perfect remission of sins there are required three acts in the penitent . . . to wit, contrition, confession, and satisfaction . . . or saith that there are two parts only . . . to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith . . . whereby one believes that his sins are forgiven him through Christ, let him be *anathema*." Concerning sacred images, it decrees, "that the images of Christ, of the Virgin Mother of God, and of the other saints are to be . . . retained . . . and that due honor and veneration are to be given them; not that any divinity, or virtue is believed to be in them . . . or that trust is to be reposed in images. . . . In the . . . sacred use of images, every superstition shall be removed, all filthy lucre be abolished. . . . Let so great care . . . be exercised by the bishops, as that there be nothing seen that is disorderly . . . nothing that is profane, nothing indecorous." The council thus teaches in regard to indulgences: —

"Whereas, the power of conferring indulgences was granted by Christ to the Church . . . the sacred holy Synod . . . condemns with *anathema* those who either assert that they are useless, or who deny that there is in the Church the power of granting them. In granting them, however, it desires that . . . moderation be observed. . . . And being desirous that the

abuses which have crept therein, and by occasion of which this honorable name of indulgences is blasphemed by heretics, be amended and corrected, it ordains . . . by this decree, that all evil gains for the obtaining thereof . . . be abolished."

f. From the Augsburg Confession, "presented to the Invincible Emperor Charles V. Cæsar Augustus," 1530. (Schaff.)

". . . Inasmuch as your imperial majesty has summoned a convention of the Empire at Augsburg, to deliberate in regard to aid against the Turk, the most . . . ancient enemy of the Christian name and religion, because, moreover, of dissensions in the matter of our holy religion . . . we now offer . . . the confession of our preachers and ourselves. . . ."

Of Justification. — "Men . . . are justified freely for Christ's sake through faith, when they believe that they are received into favor, and their sins forgiven."

Of the Real Presence in the Eucharist. — "The body and blood of Christ are truly present, and are communicated to those that eat."

Of Free Will. — "Man's will . . . hath no power to work the righteousness of God, or a spiritual righteousness without the Spirit of God."

* * * * * * * *

"We beg that your imperial majesty would clemently hear both what ought to be changed, and what are the reasons that the people ought not to be forced against their consciences to observe those abuses."

Of the Marriage of Priests. — "God hath commanded to honor marriage; the laws in all well-ordered commonwealths . . . have adorned marriage . . . but now men are cruelly put to death; yea, and priests also for no other cause but marriage. . . . But as no law of man can take away the law of God, no more can any vow whatsoever."

Concerning Relation of Church and State. — "Seeing, then, that the ecclesiastical power concerneth things eternal . . . it hindereth not the political government any more than the art

of singing hinders political government. . . . Wherefore the ecclesiastical and civil powers are not to be confounded. The ecclesiastical power hath its own commandment to preach the Gospel. . . . Let it not by force enter into the office of another; let it not transfer worldly kingdoms . . . as Christ saith "my kingdom is not of the world."

g. The Objects of the Peasants' Wars of the Reformation.

The peasants of Alsace-Lorraine state their objects in a program of which the following are leading and typical points: (1) The Gospel ought to be preached according to the truth, and not according to the interests of priests and lords. . . . (2) The interest on land should be reduced to 5 per cent. . . . (4) All waters ought to be free. (5) Forests should return to the commune (village of peasants). . . . (7) There should be no more serfs. (8) We ourselves will choose our own rulers. We will have for our sovereign he who shall seem good to us. (9) We will be judged by our peers. . . .

The German leader, Münzer, thus taught, —

"We are all brothers, and have a common father, Adam. . . . The land is a common heritage. . . . When have we ever yielded our rights in this paternal inheritance? Who can show us the contract by which we have given it up?"

"Never listen to those men who prove to you out of the Gospel that you are free, and end by exhorting you to bow your head in slavery."

"Curses on the false priests who have never understood the essence of Christianity!"

STUDY ON 3, *a*–*g*.

What are the two prominent objects of exploration and conquest in the mind of Columbus? Name three qualities of character displayed by his letters. What motives for exploration are shown by Sir Walter Raleigh? What national rivalry? Taking *a* and *b* as typical, what classes of men will be drawn to the new countries? Judging from *c*, what reformation is needed in the Church? What is the attitude of Luther toward the Church? Toward what he believes to be the

truth? What do these extracts show of his character? What reason do they show for the attitude of the reformers toward Greek scholarship? Compare the decrees of the Council of Trent and the statements of the Augsburg Confession. What differences do you find? What points of the Confession most seriously affect the existing institutions of Europe? What are evidently the objects of reformation in the minds of the peasants? Why should they naturally associate political and social with religious change?

b. The Spanish Armada. (Hakluyt's "Voyages.")

"The most notable and great enterprise of all others which were in the foresaid yeare atchieved . . . was the expedition which the Spanish king, having a long time determined the same in his minde, and having consulted thereabout with the Pope, set foorth and undertooke against England and the lowe Countreys, to the end that he might subdue the Realme of England, and reduce it unto his Catholique Religion. . . . Moreover the Spaniards were of opinion that it would bee farre more behovefull [fit] for their King to conquere England and the lowe Countreys all at once, than to be constrained continually to maintaine a warlike Navie to defend his East and West Indie Fleetes, from the English Drake, and from such like valiant enemies. . . . Unto this famous expedition and presupposed victorie, many potentates, princes, and honourable personages hied themselves; . . . Likewise the Pope . . . as they used to do against Turkes and infidels, published a Cruzado, with most ample indulgences. . . . Some there be which affirme that the Pope had bestowed the realme of England with the title of Defender of the Faith, upon the King of Spaine, giving him charge to invade it upon this condition, that hee should enjoy the conquered realm, as a vassal and tributarie . . . to the see of Rome. To this purpose, the said Pope proffered a million of goid, the one-halfe thereof to be paied in readie money, and the other halfe when the realme of England . . . was subdued." But the fleet having set sail, were met in the narrow seas by the English under Howard and Drake and by them defeated; then, thinking it good "to fetch a compass about Scotland and

Ireland, and so to returne for Spaine . . . were driven with many contrary windes; at length . . . they were cast by a tempest . . . upon divers parts of Ireland, where many of their ships perished. . . . Of 134 ships, which set saile . . . there returned home 53 onely, small and great. . . .

"For the perpetuall memorie of this matter, the Zelanders caused newe coine of silver and brasse to be stamped, which on the one side contained . . . this inscription: GLORY TO GOD ONELY; and on the other side, the pictures of certaine great ships with these words: THE SPANISH FLEET, and in the circumference about the ships: IT CAME, IT WENT, IT WAS, ANNO 1588. That is to say, the Spanish fleet came, went and was vanquished this yere; for which glory be given to God onely. Also . . . they have stamped in Holland divers such like coines, according to the custome of the ancient Romans.

"While this wonderfull and puissant Navie was sayling along the English coastes, and all men did now plainely see and heare that which before they would not be perswaded of, all people thorowout England prostrated themselves with humble prayers and supplications unto God; . . . knowing right well, that prayer was the onely refuge against all enemies, calamities and necessities, and that it was the onely solace and reliefe for mankinde, being visited with affliction and misery. Likewise such solemne dayes of supplication were observed thorowout the united Provinces. . . .

"Likewise, the Queenes Majestie herselfe, imitating the ancient Romans, rode into London in triumph, in regard of her owne and her subjects glorious deliverance. For being attended upon very solemnely by all the principall estates and officers of her Realme, she was carried . . . in a tryumphant chariot, and in robes of triumph, from her Palace unto the Cathedrall. . . . And all the Citizens of London in their Liveries stood on either side of the street, by their severall Companies [guilds], with their ensignes and banners, which . . . yeelded a very stately and gallant prospect. Her Majestie being entered into the Church, together with her Clergy and Nobles gave thanks unto

God. . . . And with her owne princely voice she most Christianly exhorted the people to doe the same: whereupon the people with a loud acclamation wished her a most long and happy life, to the confusion of her foes."

i. "*From a joyful song of the royall receiving of the Queenes most excellent majesty into her highnesse campe at Tilbury*,[1] *in Essex; on Thursday and Fryday, the 8th and 9th Aug.*, 1588." (Percy Society.)

"What princely wordes her grace declarde,
What gracious thankes in every worde
To every souldier, none she sparde
That servéd anywhere for England.

* * * * *

"Then might she see the hats to flye,
And everie souldeir shouted hye,
For our good Queene wee'l fight or dye
On any foe to England,
And many a Captain kist her hand
As she passed forth through everie band
And left her traine far off to stand
From her marshall men of England.

* * * * *

"And thus her highnesse went away
For whose long life all England pray,
King Henries daughter & our stay,
Elizabeth, Queene of England."

j. *Concerning Queen Elizabeth.* (Lyly's "Euphues.")

"I doubt whether our tongue can yeelde wordes to blaze that beautie, the perfection whereof none can imagine. . . . [She is] equal to Nicatrata in the Greek tongue; . . . more learned in the Latine than Amalasunta; passing Aspasia in Philosophie, who taught Pericles; exceeding in judgement Themisto-

[1] The place of muster for the forces called against the Armada.

cles, who instructed Pythagoras; adde to these qualities, . . . the French tonge, the Spanish, the Italian, not meane in every one, but excellent in all. . . ."

"Hir politique government, hir prudent counsaile, hir zeale to religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceed all other vertues, that they are more easie to be mervailed at, than imitated."

k. Of the State of England. (More's "Utopia.")

"The most part of princes have more delight in warlike matters and feats of chivalry than in the good feats of peace; and employ much more study, how by right or by wrong to enlarge their dominions, than how well and peacefully to govern that they have already. . . .

"There is a great number of gentlemen which cannot be content to live idle themselves, like drones, of that which others have labored for — their tenants, I mean; whom they poll and shave to the quick, by raising their rents . . . these gentlemen, I say, do not only live in idleness themselves, but also carry about with them . . . a great flock . . . of idle and loitering servingmen, which never learned any craft whereby to get their livings. . . . In what parts of the realm doth grow the finest and therefore the dearest wool, these noblemen and gentlemen, yea, and certain abbots, holy men, no doubt, not contenting themselves with the yearly . . . profits that were wont to grow to their forefathers, . . . leave no ground for tillage; they enclose all into pastures (*enclosures*); they throw down houses; they pluck down towns. . . . And, as though you lost no small quantity of ground by forests, chases, lands and parks, those good holy men turn all dwelling places . . . into desolation. . . . The husbandmen be thrust out of their own, . . . or by wrongs and injuries they be so wearied that they be compelled to sell all. . . . Away they trudge, I say, out of their known and accustomed houses, finding no place to rest in. . . . And . . . what can they do but steal and then justly . . . be hanged, or else go about a begging; . . . whom no man will set at work,

though they never so willingly proffer themselves thereto. For one shepherd . . . is enough to eat up that ground with cattle, to the occupying whereof about husbandry many hands were requisite. . . . For after that so much ground was inclosed for pasture, an infinite number of sheep died of the rot; such vengeance God took of their inordinate . . . covetousness! . . . And though the number of sheep increase never so fast, yet the price falleth not one mite, because there be so few sellers; for they be almost all come into a few rich men's hands, whom no need forceth to sell . . . before they may sell as dear as they lust."

l. Concerning the Puritans. (From a letter of Queen Elizabeth to James VI. of Scotland.)

"Let me warn you that there is risen, both in your realm and mine, a sect of perilous consequence, such as would have no kings but a presbytery. . . . When they have made in our peoples' hearts a doubt of our religion, . . . what perilous issue this may make I rather think than mind to write. . . . I pray you stop the mouths or make shorter the tongues of such ministers as dare presume to make prayers in their pulpits for the persecuted in England for the Gospel."

m. The Personal Expenses of James I. and the "Remonstrance against Impositions."

In a single year (1610) it was estimated that the queen's personal expenditure amounted to $70,000, and that of the princes and princesses was nearly the same. — Extra wines, $8400. — Plate and jewels, above $120,000. — To the royal cofferer, over $500,000; to the keeper of the privy purse, $20,000. — From 1603–1610, James gave away presents worth about $250,000 a year. — No less than $460,000 were spent on jewels alone in the first four years of his reign. — The receipts meanwhile were about $1,200,000, raised by new taxes to $2,300,000. Since this proved insufficient, parliament was called together. Among the speeches made after the king had asked for new grants,

was that of the member for Oxford, who asked: "To what purpose is it to draw a silver stream out of the country into the royal cistern, if it shall daily run out thence by private cocks? . . . And for his part, he said, he would never give his consent to take money from a poor frieze jerkin to trap a courtier's horse withal. And therefore he wished that we might join in humble petition to his majesty that he would diminish his charge and live of his own,[1] without exacting of his poor subjects."

The Commons being unwilling to proceed to grant any money without knowing what the king would give in return, the king sent back word by the treasurer to parliament "that for his kingdom he was beholden to no elective power, neither did he depend on any popular applause. . . . But, withal, he did acknowledge that he had no power to make laws of himself, or to exact any subsidies . . . without the consent of his three estates. . . ." The king afterward promised not to use the money for the benefit of any private person, nor to impose any taxes but in parliament, where he will propose measures for debate. Discussion followed, ending in the presentation of the following "Remonstrance": —

"Most gracious sovereign; whereas we your Majesty's humble subjects . . . have received . . . a commandment of restraint from debating in Parliament your Majesty's power to impose [taxes] upon your subjects . . . yet allowing us to examine the grievance of these impositions . . . we, your Majesty's loving subjects, . . . are bold to make this remonstrance. . . .

"First, we hold it an ancient, general, and undoubted right of parliament to discuss all things properly concerning the subjects. . . .

"And therefore for that we cannot proceed further without concluding forever the right of the subject, which without due examination we cannot do, we humbly desire your Majesty that we be set at liberty to proceed in our debates . . ."

[1] To "live of his own," that is, from the income of the royal estates and the customary feudal dues.

This petition the king promised to grant if the Commons would "not impugn his prerogative, would seek his content and satisfaction, and endeavor to unite and confirm his subjects' hearts unto him."

The House then entered into debate concerning Papists, the taxes, and the king's support. In the debate concerning the latter, it was argued that "this matter of support was a thing strange, and never heard of in Parliament but once"; since no agreement could be reached concerning it, the king waived the matter, if only present aid might be given.

n. *The Civil Wars of England.* (From Hobbes' "Leviathan," or an "Epitome of the Civil Wars of England," written in the form of a dialogue.)

"*A.* In the year 1640, the government of England was monarchical; and the King that reigned, Charles, the first of that name, held the sovereignty by right of a descent continued above six hundred years . . .; a man that wanted no virtue, either of body or mind, nor endeavored anything more than to discharge his duty towards God, in the well-governing of his subjects.

B. How could he then miscarry, having . . . so many trained soldiers? . . .

A. If those soldiers had been, as they and all other subjects ought to have been, at his Majesty's command, the peace and happiness of the three kingdoms had continued. . . . But the people were corrupted generally, and disobedient persons esteemed the best patriots.

B. But sure there were men enough, besides those that were ill-affected, to have made an army. . . .

A. Truly, I think, if the King had had money, he might have had soldiers enough in England. . . . But the King's treasury was very low, and his enemies, that pretended the people's ease from taxes, . . . had the command of the purses. . . .

B. But how came the people to be so corrupted? . . .

A. Their seducers were of divers sorts. One sort were ministers; ministers, as they called themselves, of Christ, . . . pretending to have a right from God to govern every one his parish, and their assembly the whole nation. Secondly, there were a very great number . . . which . . . did still retain a belief that they ought to be governed by the Pope . . . in the right of Christ. . . . And these were known by the name of Papists; as the ministers . . . were commonly called Presbyterians. Thirdly, there were not a few who . . . declared themselves for a liberty in religion. . . . Some of them, because they would have all congregations free and independent, . . . were called Independents [Congregationalists] . . . besides divers other sects. . . . And these were the enemies which rose against his Majesty from the private interpretation of the Scripture, exposed to every man's scanning in his mother tongue. Fourthly, there were an exceeding great number of men of the better sort, that had been so educated, as that in their youth having read the books written by famous men of the ancient Greek and Roman commonwealths . . . in which books the popular government was extolled by that glorious name of liberty, and monarchy disgraced by the name of tyranny; they became thereby in love with their forms of government. And out of these men were chosen the greatest part of the House of Commons. . . . Lastly, the people in general were so ignorant of their duty as that not one perhaps of ten thousand knew what right any man had to command him, or what necessity there was of King or Commonwealth for which he was to part with his money against his will; but thought . . . that it could not be taken from him upon any pretence of common safety without his own consent. . . ."

"For after the Bible was translated into English, every man, nay, every boy and wench that could read English, thought they spoke with God Almighty, and understood what he said. . . . The reverence and obedience due to the Reformed Church . . . was cast off, and every man became a judge of religion and an interpreter of the Scriptures to himself. . . .

"There is no nation in the world whose religion is not established and receives not its authority from the laws of that nation. . . . Because men can never by their own wisdom come to the knowledge of what God hath spoken and commanded to be observed, . . . they are to acquiesce in some human authority or other. . . ."

o. The Scots' Solemn League and Covenant, 1643. (Hansard's Parliamentary Debates.)

"We noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel and commons of all sorts, . . . have now at last . . . resolved and determined to enter into a mutual and solemn League and Covenant; wherein we all . . . with our hands lifted up to the most high God, do swear, — 1. That we shall sincerely, really and constantly, through the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion of the church of Scotland, . . . and we shall endeavour to bring the churches of God, in the three kingdoms, to the nearest . . . uniformity in religion, confession of faith, . . . church government, directory for worship and catechizing; that we . . . may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us. 2. That we shall in like manner, without respect of persons, endeavour the extirpation of popery, prelacy (that is, church government by archbishops, bishops . . .), superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine . . . ; that the Lord may be one and his name one in the three kingdoms. 3. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour . . . to preserve the rights and privileges of the parliaments and the liberties of the kingdoms; and to preserve and defend the king's . . . person and authority, in the preservation and defence of the true religion and liberties of the kingdoms. . . . 6. We shall also . . . in this common cause of religion, liberty and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in

the maintaining and pursuing thereof; and shall not suffer ourselves . . . to make defection to the contrary part, or to give ourselves to a detestable . . . neutrality in this cause which so much concerneth the glory of God. . . . And this Covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be disclosed. . . ."

p. The King's Power. (From Cowell's "Interpreter," a law dictionary of the time of James I.)

"The King is above the law by his absolute power. . . For otherwise were he subject after a sort, and subordinaire, which may not bee thought without breach of duty and loyaltie. . . . And though at his coronation he take an oath not to alter the lawes of the land; yet this oath notwithstanding, hee may alter or suspend any particular lawe that seemeth hurtfull to the publike estate. . . . Thus much in short, because I have heard some to be of opinion that the lawes be above the King. . . . But I hold . . . that the King of England is an absolute King."

STUDY ON 3, *h–p*.

What two motives for the sending out of the Armada? What did the English and the Dutch regard as their strongest defence against this fleet? What historical influence is incidentally seen to be felt in England? What feeling displayed in *i* and *j*? What causes for that feeling are indicated in each of these extracts? What wrong or oppression is shown by *both k* and *g*? What class is wronged by the "inclosures" and how? How does this wrong become an injury to the State? What injury arises from the massing of pasture and sheep in the hands of the few? Who are injured? What does the letter of Elizabeth illustrate?

What injustice to the State is seen in the expenses of James I.? How is this illustrated in the member for Oxford's speech? What does the "Remonstrance" and the accompanying discussion show to

be the point at issue between the king and parliament? Why does the matter of the king's support seem strange to parliament? What difference between the feudal and modern theory of a king's support?

Describe the causes of the civil wars in England from a Royalist's point of view. From a Covenanter's. What objection to the general reading of the Scriptures is urged by Hobbes? What justification for the union of Church and State? What intolerance do you discover in the "Solemn League and Covenant"? What different view of the king's power taken by Cowell and the Covenant?

E. MODERN EUROPE, 1648–1880.

PERIODS OF HISTORY.

I. The "Old Régime,"[1] 1648–1789. Peace of Westphalia to the French Revolution.
   A*a*. In Europe in general
   A*b*. In France.
II. French Revolution and wars of Napoleon, 1789–1815.
III. Nineteenth Century, 1815–1880.

I. THE "OLD RÉGIME."

"Infinite Providence, thou wilt make the day dawn.—

"But still struggles the twelfth hour of the night; nocturnal birds of prey shoot through the darkness; spectres rattle; the dead play their antics; the living dream."—RICHTER.

A*a*. *General Study on the "Old Régime" in Europe, age of Lewis XIV., Frederick the Great, Anne and the Georges, Maria Theresa, Peter the Great.*

Chief original sources of its history: State documents, consisting of government records, of treaties, diplomatic correspondence, and laws; contemporary letters and journals (notably of St. Simon and Pepys); pamphlets and newspapers; contemporary art and literature; the

[1] This general phrase can hardly be applied to England after 1688.

"Annual Register," published yearly since 1758, and containing a record of the events and a retrospect of the literature, science, and art of each year.

Chief historians: Same as for *D*; also Schlosser's History of the Eighteenth Century, and Lecky's History of Rationalism in Europe, and his History of England.

1. *Chronological Summary of Leading Events.*

a. International.

1648 to 1660.

Continued war between France and Spain over boundaries. This war ends by the *Peace of the Pyrenees*, which gives France new territory toward Spain and the Spanish Netherlands; at the same time a marriage is arranged between Lewis XIV. and a Spanish princess, the former giving a solemn promise to claim no rights to Spanish lands by reason of this union, in consideration of a large sum of money to be paid by Spain.

Naval war between England and Holland, caused by mutual irritation over colonial and commercial relations, and finally precipitated by the passage of the "Navigation Act" by the English parliament. By this act no goods are to be brought from Asia, Africa, or America into England save in English ships. The war ends by a treaty in which the Dutch agree to salute the English flag when they meet it on the high seas, and to repair injuries done to English commerce in the East Indies and elsewhere. — Commercial treaties advantageous to England, made between her and Denmark, Portugal, and Sweden; Portugal grants the English the exclusive right of commerce with herself and her colonies. — One English fleet dispatched by the government (Cromwell's) seizes Jamaica from Spain, while another is sent out to annoy the Spanish galleons. War with Spain, in which the English join

forces with the French, and which is ended by the Peace of the Pyrenees.

War of Sweden against Poland, because the king of the latter country claims a right to the Swedish crown; Russia, Denmark, Germany, and the elector of Brandenburg join Poland. The war ends with the *Peace of Oliva* and two other treaties, by which it is agreed that the Polish king shall renounce all claims to the Swedish throne, and acknowledge Brandenburg as the independent ruler of Prussia, while Denmark gives up all claims to possessions in the Scandinavian peninsula.

1660 TO 1700.

On pretexts arising from his Spanish marriage, Lewis XIV. invades and conquers parts of the Spanish Netherlands and of the Spanish county of Burgundy (*Franche-Comté*). England, Holland, and Sweden form a *Triple Alliance* against him, and he signs a temporary peace. He then buys off the king of England (Charles II.) from this alliance by promising an annual payment of $1,000,000 in return for English aid in his wars with Spain and Holland; he also buys the aid of Cologne and Münster, and concludes a private treaty with Sweden. Thus prepared, he attacks Holland; the latter is aided by the elector of Brandenburg, the emperor, and Spain. This war ends with the *Peace of Nimwegen*, by which Holland promises neutrality, Brandenburg gains confirmation of possession of lands near the Rhine, Lewis XIV. gains Franche-Comté and important parts of the Spanish Netherlands (1678–1679). Lewis establishes "Chambers of Reunion," or special French courts, to decide just what towns and cities belong to him according to treaty; whatever is adjudged his, he occupies with his troops, and thus gradually wins the larger part of Elsass (Alsace); he treacherously seizes Strasburg, invades the remainder of the Spanish Netherlands, occupies Lorraine.

The emperor protests, and makes a truce with Lewis, by which, however, the latter retains his "Reunions" and Strasburg as well.

While France thus crowds back the boundaries of the Empire from the west, the Turks attack her on the Hungarian side, take Belgrade, and besiege Vienna itself (1683), whence they are turned back by Sobieski, king of Poland, and Charles, duke of Lorraine; they are driven further and further southward, and the crown of Hungary becomes hereditary in the House of Austria.

Charles II. of England, desirous of gaining supplies from parliament, and supported by the English merchants, who are jealous of the Dutch commercial power, sends out a fleet to attack and annoy the Dutch colonial possessions; New Amsterdam is seized by the English and named New York; new war with Holland follows, ended by the Treaty of Breda, which confirms New York to England and Surinam to Holland.

Lewis XIV. claims new lands toward the Rhine (*Palatinate*) on the pretext of inheritance, and at once begins to occupy and devastate them by force of arms. The emperor, the kings of Sweden and Spain, several German princes, England and Holland, form the "Grand Alliance" against him; war is waged in Europe and the European colonies, ending by the *Peace of Ryswick*, which leaves things much as before; Lewis is compelled to make some restorations to Spain and a few to the emperor, but is allowed to keep Elsass and Strasburg.

1700 TO 1714.

War of the Spanish Succession.—The king of Spain, having willed his dominions to the grandson of Lewis XIV., who accepts the crown in his behalf, the second Grand Alliance is formed by England, Holland, and the emperor, with the avowed objects of conquering the Spanish Netherlands as a protection for

Holland, of conquering Italy away from Spain, of hindering France from gaining the Spanish Indies, and of gaining favorable commercial terms for England and Holland in the Spanish trade; above all, the union of France and Spain under the same crown is to be prevented. The Alliance declares war against Lewis, and prosecutes it in Italy, along the Rhine and the Danube, in Spain and the Spanish possessions; its most distinguished generals are, for the imperial forces, Prince Eugene, a noble Savoyard, and for the British, Marlborough. The war is closed in 1713 and 1714 by the treaties of Utrecht and Rastadt. These treaties provide as follows: That France shall abandon the claims of the Stuarts to the English throne, cede to Great Britain Acadia (Nova Scotia), Hudson's Bay, and Newfoundland, and make such arrangements for the succession in France as shall prevent any possible union of French and Spanish crowns; that the elector of Brandenburg shall be recognized by the title of *King of Prussia*, and that France shall cede to him certain territories in the Spanish Netherlands, on condition of the Catholic religion being still upheld; that the duke of Savoy shall gain new Italian territories and become the king of Sicily;[1] that France shall surrender all those parts of the Spanish Netherlands still held by her, and not otherwise disposed of, to Austria; that Spain shall give Minorca and Gibraltar to England, on condition of neither Jews nor Moors being allowed therein; that the trade in African slaves shall be given to an English company for thirty years; that all places on the right bank of the Rhine shall belong to the empire; that the archduke of Austria (emperor) shall retain all the parts of Italy which he occupies, namely, Sardinia, the duchy of Milan, and the kingdom of Naples.

[1] In 1720 Sicily was exchanged for Sardinia; thus the duke of Savoy became the king of Sardinia.

At the same time commercial treaties are concluded between France and Great Britain, and between France and Holland.

Meanwhile war between Russia, Poland, Denmark, and Sweden, each country desirous of gaining firmer foothold on the Baltic lands with their important harbors. The war ends with treaties (1719–1721) which give Russia the Baltic lands about St. Petersburg, and give the king of Prussia, who had entered the war as a "free lance," added territories in Northern Germany.

1714 TO 1740.

Prince Eugene fights against the Turk in Hungary, and Belgrade is won again for the emperor. — Spain, dissatisfied with the Peace of Utrecht, conquers Sardinia wholly and Sicily partially, whereupon England, France, Holland, and the emperor form the Quadruple Alliance against her, force her to retreat, and renounce Sicily and Sardinia forever; the emperor and the duke of Savoy exchange the two islands, and thus the two Sicilies are again united, and the duke of Savoy becomes the king of Sardinia (1720). — *War of the Polish Succession*, caused by a quarrel over the election to the Polish throne; the emperor and Russia support one candidate, the kings of France, Sardinia, and Spain the other; war ending in a treaty by which Sardinia gains a part of the Milanese lands, Spain gains the two Sicilies for a younger branch of its ruling house (Bourbon), Lorraine is to pass to France, and its duke, son-in-law of the emperor (archduke of Austria), is granted the rule over Tuscany. — The Turks once more win Belgrade.

1714 TO 1763.

Wars of FREDERICK THE GREAT. — The two first of these wars are parts of the general European war of the "Austrian Succession." This succession, in 1740, falls to Maria Theresa, daughter of the preceding emperor, who had made her his heir by

the "Pragmatic Sanction"; since many of the princes of Europe entirely disapprove of this disposal of the Austrian inheritance, several of them combine to dispute it in behalf of rival claims, and the *War of the Austrian Succession* is opened by the king of Spain and some of the German princes, first among them being *Frederick the Great*, king of Prussia. On the grounds of some half-forgotten and remote claims of inheritance, this king claims and seizes by force of arms the duchy of Silesia. In return for it, he promises Maria Theresa his alliance in war, his vote among the electors for her husband as emperor, and $2,000,000. Maria Theresa rejects the bargain; the war now opens between Prussia, allied with France, Spain, Bavaria, Sardinia, and Saxony on the one side, and Austria, supported by Great Britain and Holland, on the other; it closes (1748) by the Peace of Aix-la-Chapelle, which confirms the "Pragmatic Sanction," but gives Silesia to Frederick.

The "Seven Years' War" is the third of these wars of Frederick. Austria, dissatisfied with the loss of Silesia, forms secret alliances and plans against Frederick. The latter, knowing these schemes, suddenly invades Saxony, seizes Dresden, and precipitates war. Russia, Saxony, Sweden, and France fight with Austria against Frederick, who is supported by England and later by Peter the Third, who brings Russia to his aid on account of his personal admiration of the Prussian king. The war ends by a treaty which confirms Silesia to Frederick, while the latter promises to give his vote for emperor to Maria Theresa's son.

Both of these wars are waged, on the part of England and France, in their colonial possessions as well as in Europe, causing, among other conflicts, the so-called "King George's War" and "The Old French and Indian War." These colonial wars end in the *Peace of Paris*, by

which France cedes to England Nova Scotia and Canada, while a line drawn from the source to the mouth of the Mississippi is to make the boundary between British and French possessions on this continent; she also grants certain lands in Africa, in the West and East Indies, and promises to keep no troops in Bengal. Great Britain restores certain West Indian territory to France; Spain gives England Florida and other Spanish colonies east of the Mississippi, the right of the Newfoundland fisheries, and the privilege of cutting logwood in the bay of Honduras. France agrees to give Spain Louisiana, including New Orleans.

1763 TO 1789.

Wars of Catherine the Second of Russia; the formation of the United States. Catherine the Second of Russia and Frederick the Great of Prussia interfere in Polish affairs, dictating in regard to the internal government of the country; the Poles revolt, and war ensues in which Russia decidedly gains the upper-hand. Prussia and Austria, fearing the advance of Russian power through Poland, make an agreement to divide Poland between themselves and Catherine. This agreement, carried out by force of arms, is known as the *First Partition of Poland* (1772). — War of Russia and Turkey, ending in the advance of Russia into the Crimea, and in general towards the Black Sea, in her assuming the position of protector of certain Christian peoples under Turkish rule, and in her obtaining free commercial navigation in Turkish waters. — A plan of armed neutrality at sea during time of war proposed by Russia (1780), and soon supported by other powers of Europe; this plan demands the unmolested passage of neutral ships, and declares that blockades must be enforced by armed ships in order to be recognized.

Revolt of American colonies against England, followed

by the "War of Independence," in which they are joined by France, Spain, and Holland; the war ends in treaties signed at Paris and Versailles, which recognize the United States of America as an independent power; which give them the right to the Newfoundland fisheries; and which leave the navigation of the Mississippi open both to the United States and Great Britain.

STUDY ON I *a*.

Of what nature are these international relations? What three groups of countries do you distinguish in these relations? What historical and what geographical reasons can you give for these groups? What, in general, are the objects and causes of the wars of this period? Compare these objects and causes with those of the wars from 1492 to 1648. In whose interests are these wars waged? Who suffer from them? How do they suffer? In whose hands is the disposal of European territory? What relation between the feudal organization and the object of a war like that of the Austrian or Spanish succession? What part of the feudal organization has overshadowed all the others? Prove it. In what countries? In private life how would you characterize the actions of men like Lewis XIV. (the Great), Charles II. of England, and Frederick II. of Prussia (the Great)? What similarity in the royal titles of the kings of Prussia, Hungary, and Sardinia? What country is evidently the strongest in Europe in the war of the Spanish succession? Prove it. Why should so many princes have combined against Maria Theresa? What country grows most rapidly in European power during the period? Prove it. What country is the weakest in Europe during the whole period? Prove it. What country greatly *decreases* in power during this time? Prove it. What is your judgment of the strength of the empire? What is the first great commercial and naval power of Europe in this age? The second? Sustain your judgment by facts. What relation between the geographical situation of Brandenburg, Savoy, and Austria, and their importance in European wars? What is the importance of Gibraltar to England? During this age this phrase arose: "The Balance of Power"; explain it in such a connection as this: To preserve the balance of power, the kings of Europe formed alliances against Lewis XIV.

b. Internal Affairs of England.

1649 TO 1653.

The COMMONWEALTH, or *the English Republic.* The title and office of king and of the House of Lords is abolished by the army under the lead of Cromwell; the "Rump Parliament," consisting of about fifty independents and commoners thoroughly in sympathy with and supported by Cromwell and his "Iron-sides," governs England. Scotland proclaims Charles II. king on his subscribing to their covenant, and Ireland rises in his favor. Cromwell defeats the Scotch at Worcester, suppresses the Irish demonstration, and Charles escapes disguised to France.

Growing difficulties between the army and the parliament; Cromwell at last forcibly turns out the "Rump," and a new parliament ("*Barebones*'") is chosen, as thoroughly as possible in sympathy with his own ideas; after a little they resign their power to Cromwell, who is named "Lord Protector" of England.

1653 TO 1660.

THE PROTECTORATE. — Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland, rules according to "the instrument of government," a written constitution defining the powers, rights, relations, and duties of the various ruling powers of England. By this instrument parliaments are to be triennial, are to have sole power of granting supplies and levying taxes; a standing army is to be supported, and the Lord Protector is to be the chief executor of the state.

England is now divided into military districts, each under a major-general, whose troops are supported by taxing royalist estates. Episcopal clergymen are forbidden to preach, and priests are banished; all publications are examined by the government, and only those it approves are allowed to circulate.

On the death of Oliver Cromwell (1658), his son Richard is proclaimed Lord Protector in his stead. The army and parliament quarrel; Richard, helpless to reconcile them, resigns, and the English portion of the army expels the parliament (re-assembled "Rump"); divisions arise in the army, and Monk, the general of the Scottish troops, marches on London and proclaims a "Free Parliament." By this "Free Parliament," or convention, Charles II. is proclaimed the king of England, on the conditions which he himself offers, — a general amnesty to his enemies, and toleration of all religious opinions not hurtful to the state (*Declaration of Breda*).

1660 TO 1688.

THE RESTORATION. — Charles abolishes all the old feudal dues, in consideration of a yearly income of $6,000,000, and disbands the army. Parliament, under the lead of Clarendon, repeals the measures of the preceding twenty-eight years; orders the "Solemn League and Covenant" to be burned, and passes the Corporation Act, by which all magistrates must commune with the Church of England, abjure the covenant, and take an oath declaring it illegal to bear arms against the king. Continual efforts on the part of the king and his ministers to procure measures from parliament that will favor Catholics, and increase the forces at the disposal of the king; continued efforts on the part of the parliament and the nation to keep non-conformists and Catholics out of office, and to see that the taxes and the troops raised by the nation be used for national purposes. These efforts end, (*a*), in the passing of the Test Act, which requires all government officers to commune with the Church of England, and to declare against transubstantiation; this act calls forth a strong and definite party of Dissenters; (*b*), in the formation of a small standing army under the king's command, to be used in the foreign wars of the period;

(*c*), in a powerful agitation against Roman Catholics, culminating in an unsuccessful movement to exclude the king's Catholic brother James from the English throne. The troubles threatened by these conflicting efforts on the part of the king and parliament are averted, (*a*), by changes of ministers, (*b*), by compromises, made mostly by the king, (*c*), by pensions to Charles from Lewis XIV. of France. That is, during this reign the great measures of state are mostly planned and urged by a small group of the king's advisers or friends, who form a sort of ministry, but whom the king changes when they too greatly displease either himself or parliament; now, too, the king adopts a regular policy of compromise, thus often obtaining his own way while warding off the civil conflict of the preceding reign. When, however, parliament pushes him too hard, Charles has recourse either to some pretext for foreign war, which forces parliament to grant supplies and troops, or else obtains a pension from Lewis, which enables him to live and reign without calling on parliament. Although no serious break occurs between the nation and the king, great discontent is caused by the leaning of the court toward Catholicism, by the shifting policy of Charles, and by his secret and disgraceful dependence on the French king.

In 1685 James II., his brother, accedes. He allows Roman Catholic worship, favors Papists, brings them into office, and forbids Protestant clergymen to preach doctrinal sermons; he forms a camp of 13,000 men near London, declares liberty of conscience throughout the realm, and orders this declaration to be read in all the churches; seven prominent bishops petition him not to insist upon this reading; the king commits them to the tower, and brings them to judgment; they are, however, acquitted, and on the day of their acquittal an invitation, signed by

noble and leading Englishmen, is sent to William of Orange, husband of Mary, daughter of James II., to "save England from a Catholic tyranny." William comes at once to England, James II. flees to France, parliament offers the crown to William and Mary jointly (1689), on condition of their agreeing that law shall neither be imposed nor suspended, nor moneys levied without the consent of parliament; that it shall be lawful to petition the sovereign; that no standing army shall be maintained without the consent of parliament; that election for parliament and debates within it shall be free, and that parliaments shall be frequently held (*Declaration of Rights*).

William and Mary accept, and the so-called "Revolution of 1688" is accomplished. The government moves on in accordance with the Declaration of Rights, which becomes a settled part of the constitution; from this time on, moreover, the Commons assume as their right the practices which had grown up under Charles II. of giving the king a fixed income; of demanding from the king and his ministers estimates and accounts of supplies demanded, and of voting definite sums for definite purposes. An act of toleration is passed, freeing dissenters from punishment for not attending the services of the Established Church, and the censorship of the press is abolished. Lingering dissatisfaction and revolt in Scotland and Ireland suppressed.

During this reign the *Ministry*, led by some chief, or *Prime Minister*, becomes a recognized and constitutional part of the government, and the ministers are held responsible for the measures of the monarch.

1702 TO 1714. *Anne*, second daughter of James II., queen. In 1707 England and Scotland are united by the name of Great Britain, under one monarch and

one parliament. During this reign the custom is established that the ministry shall belong to the party which has the majority in the House of Commons. *Parties* (Whig and Tory) become a strongly marked feature of English politics.

House of Hanover or Brunswick; William and the first three Georges. Chief interests of Great Britain, foreign and colonial. See *a*.

1714 TO 1789.

STUDY ON *b*.

What is the real nature of the government named the Commonwealth? The Protectorate? What resemblance between Cromwell and the kings of the "Old Régime"? What difference? What two important changes in the relation to the king and the state are made at the time of the Restoration? What do the acts of the first freely elected parliament of the Restoration indicate in regard to the religious attitude of the majority of English people? How will you describe their nature? After the Restoration, what or who holds the strongest political power in England? Prove it. What are the two points of James' offence against England? In what ways is the acceptance of the "Declaration of Rights" a revolution? In whose hands does it place the chief political power of England? What power has the House of Commons to *force* the government to yield to its wishes? Illustrate. What new organ becomes a part of the British government? Whom does this organ represent? What new organization among the people is called forth by this organ? When does the government of England cease to be properly classed as a feudal government? What remains of its old feudal organization?

2. *Famous Works, Foundations, Enterprises, Inventions, Investigations, and Discoveries of the Period.*

a. Publications of the Press.

In England, the most important books of the last half of the seventeenth century are Milton's "Paradise Lost," a poem based on the story of the temptation and fall of Adam; Bunyan's "Pilgrim's Progress," an allegory

describing the progress of the human soul from sin to full salvation and a heavenly home; Butler's "Hudibras," a poem satirizing the English Puritans; Hobbes' "Leviathan" (see p. 434); Newton's "Principia," enunciating the principle of gravitation and the system of the physical universe; this work is made known to France by Voltaire; the poems of Dryden, the most famous of which satirize contemporary events and persons in political life; Locke's "Essay on the Human Understanding," written to show that human sensation and experience are the only sure bases of human knowledge, and happiness the final aim of conduct, a work popularized in France by Voltaire; a mass of ephemeral pamphlets, written on the various political and religious questions which are agitating England.

The notable works of the eighteenth century are: Adam Smith's "Wealth of Nations," a book setting forth the natural laws of trade, especially that of "Supply and Demand," and considered to have founded the science of "Political Economy" or the study of these laws, at least among English speaking nations; Gibbon's "Decline and Fall of the Roman Empire," a history of Rome founded on the study of original and contemporary authorities; Hume's "History of England."

A mass of controversial books and pamphlets, on the one side attacking, on the other defending, the established dogmas of the Christian church. On both sides the arguments are drawn from the observed facts of nature, from history, and from the conclusions of the human reason. Of the opponents of Christianity Hume and Gibbon are the most famous, while Butler's "Analogy" and Bishop Berkeley's writings are perhaps its strongest defences.

Pope's "Essay on Man," a didactic poem, dealing with the powers, relations, and aims of human existence; Swift's

"Gulliver's Travels," an imaginary journey, satirizing existing social and political institutions and customs; Addison's "Spectator," and other periodical papers designed for popular reading and discussing questions of mental and moral philosophy, of society, and politics; Johnson's "Rasselas" or the "Happy Valley," a romance showing that every condition of life has its miseries, which should be met by a spirit of philosophic or religious content.

The novels of Richardson, De Foe, Goldsmith, Smollett, and Fielding, conveying moral teaching through stories whose characters and situations are drawn from the study of contemporary life, often from that of the middle classes.— The parliamentary speeches of the elder and younger Pitt, of Burke and Fox, on the political issues of the day.

The philosophic and legal writings of Jeremy Bentham, who maintained that the fundamental aim of society, law, and government should be "the greatest happiness to the greatest number," and that utility should be the prime consideration of all actions and institutions. His writings were very famous on the continent, especially in France.

Johnson's Dictionary and Chamber's Cyclopedia, the first important publications of this sort in the English language; before the close of the century, the first edition of the Cyclopedia Britannica appeared.

In France, from 1648 to 1700, the most famous writings are the tragedies of Racine and Corneille, written on classical themes and models, and the comedies of Molière, satirizing affectation in contemporary literary, social, and religious life; — the mathematical discoveries and speculations of Pascal, who was also noted as a religious writer.

The famous French books of the eighteenth century are the "Social Contract" and the "Émile" of Rousseau, the former a powerful, bitter, and popular criticism on existing governments and societies; the latter a work on

education, proposing the study of physical nature as the basis of all culture, a theory of education largely borrowed from Locke; — the essays, letters, and historical works of Voltaire, containing the keenest and most effective satirical attacks upon the contemporary state, church, and society; — Montesquieu's "Spirit of the Laws," a book in which he discussed the philosophy of states, the benefits, the dangers, and evils of various forms of government, the relations of liberty and taxation; throughout this work, the British constitution is regarded as the best existing form; — the philosophical writings of the sensationalists, who followed Locke's philosophy to the extreme, in maintaining that sensation is the basis of morals as well as of knowledge; — the "Natural History" of Buffon, containing a brilliant and accurate description of a large portion of the animal kingdom, together with philosophical theories of their relations to each other and their environment; — the "Cyclopedia," a work perhaps suggested by that of Chambers, edited and written by the best contemporary authors; it paid especial attention to all subjects connected with natural science; — the first standard French dictionary also appeared in this century.

In Germany, the most famous publications of the seventeenth century were the philosophic works of the Dutchman, Spinoza, who sought to discover by reason the nature of God and the universe, and their relations to the human mind, and who claimed that his conclusions were in accordance with the teachings of Christianity.

In the eighteenth century appeared the works of Leibnitz, dealing with problems of mental philosophy, mathematics, and optics; in philosophy, he contested the conclusions of the French sensationalists; — the most famous philosophic work of the age, Kant's "Critique of Pure Reason," in which he examined the origin, extent,

and limits of human reason, and argued for the existence of God and the absolute obligations of morality; — Goethe's "Faust," a drama embodying the temptations, fall, and restoration of a human soul; the dramas of Goethe and Schiller, dealing largely with historical epochs and characters, studied from historical sources, and from observation of actual life; — a mass of lyric poetry; — Lessing's "Nathan the Wise," a dramatic poem in which a Jew, a Christian, and a Mohammedan discuss religious tolerance and universal morality, reaching conclusions favorable to both.

The famous publications of other countries during this period were, in Italy, the writings of Vico, who was the first to found any philosophy of history, and who maintained the existence of Providence in the greater affairs of men; the dramas of Alfieri, who founded Italian tragedy, using classical materials, but pure and noble Italian forms. — In America, the political speeches, pamphlets, and essays of Franklin, Washington, Jefferson, Adams; the Declaration of Independence. — In Sweden, the botanical work of Linnæus, who was the first systematically and thoroughly to classify the various genera of plants.

b. Important Investigations, Studies, and Researches of the Period.

Many experiments to separate matter into its original elements, resulting in Priestley's famous discovery of oxygen in the seventeenth century in England, followed by the discovery of many new elements, and the clear definition of chemistry. — The observations and experiments of Huygens in Holland and of Newton in England on the nature of light and its action on various sorts of lenses; the telescope is consequently greatly improved, and new laws of optics are discovered. — During the whole period men are engaged in observing and experimenting and

theorizing on the nature of light, heat, and electricity. (See also Newton, Linnæus, Buffon.)

c. Material Improvements of Period.

Lewis XIV. began to improve French roads during his reign, an improvement slowly extended to other European countries. — During his reign also (1667), Paris was well and thoroughly lighted, and before the close of the period Vienna and London had followed this example. — The building of canals, especially in England. — The invention of the "spinning-jenny," by which the work of many hand-laborers could be done by one machine (developed by Hargreaves, Arkwright, Crompton, weavers); the invention of the STEAM-ENGINE, by the Scotch working-engineer James Watt, and its application to manufactures and to mining; — the discovery of how to smelt iron with coal instead of with wood. — Many small and progressive improvements in microscopes, telescopes, clocks, pumps, electrical conductors, and all sorts of scientific apparatus.

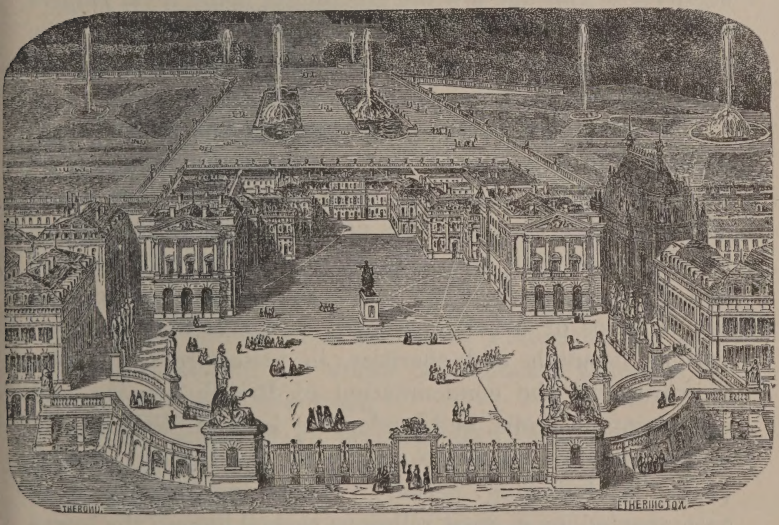
d. Artistic Productions.

The most famous are the musical compositions of Bach, Beethoven, and Mozart (German); — the landscape-paintings of Claude Lorraine (French); — the portrait-paintings of Gainsborough and Reynolds (English); — the caricatures of Hogarth (English), satirizing contemporary life.

e. Famous Foundations, Institutions, and Movements.

The foundation of *European colonies* in North America; the English and Dutch (in New York) established the thirteen colonies which became the United States; — the French settled more thoroughly Canada and Nova Scotia and established scattered forts along the Great Lakes, the St. Lawrence, the Mississippi, and their tributaries. In

India, English and French established trading-posts, and the English established a system of government by which India was more or less ruled by English merchants in the interests of English enterprise. — The establishment of great business or trading *corporations*, such as the Bank of England and East India Company of London. — The establishment of *societies* or *academies* of wealthy and learned men, for the advancement of science and learning.



BIRD'S-EYE VIEW OF THE PALACE OF VERSAILLES.

Of these the most famous was "The Royal Society" in England, whose "business was," says one of its early members, "to discourse and consider of philosophical enquiries and such as related thereunto, as Physick, Anatomy, Geometry, Astronomy, Navigation . . . Chymicks, Mechanicks, and Natural Experiments"; such academies were founded also in Germany, Russia, and France during the period under royal patronage. — The *observatory* at Green-

wich was established under Charles II., and that at Paris under Lewis XIV. — In the middle of the eighteenth century, the *British Museum* was founded to serve as a depository for collections to illustrate art, history, and science. — Under Charles II. the Chelsea *hospital* for disabled soldiers, and under William and Mary that at Greenwich for disabled sailors were established; in Paris, Lewis XIV. built the "Hotel des Invalides" for old and sick soldiers. — This age saw the erection of many royal *palaces* and fine town and country houses for the nobility; of the palaces, Versailles, built by Lewis XIV., has become the most famous.

The latter part of the eighteenth century was marked, especially in England, by much agitation for the improvement of human conditions, especially among the silent and neglected classes. This agitation was carried on in behalf of the poor and sick, in behalf of the imprisoned and the enslaved, in behalf of the savages of America and the Hindoos of Asia; it resulted in the establishment of various hospitals and charities, in prison reform (John Howard), in the condemnation of British cruelty and oppression in India, and, under the lead of Wilberforce, in the abolition of negro slavery in the British colonies (early in following period). These movements were accompanied by a great religious revival among the lower classes (Wesleys), and by a reform within the English Church.

STUDY ON 2.

What relation between the literature and the events of the last half of the seventeenth century in England? Give five illustrations. What do you find common to the literature of France and England? What subjects are of general interest throughout Europe? What three subjects new to European thought appear during this time? What bases of truth are men seeking for? Illustrate. What relation between the literature and the life of this period, religious, social,

moral? What new classes of literature appear? What does each of these classes tell us of the taste, intelligence, or interest of the time? Of these classes, which has developed greatly in our own day? In which country is the literature most revolutionary? What relation between English and French thought? What is the general attitude of the publications of the period toward toleration? Freedom? Morality?

Make a list of the new arts, sciences, industries, or activities shown by *b*, *c*, *d*, and *e*. Which of these has further developed in our own century? What relation between the material and intellectual progress of the period and the kings?

I. *Ab. Special Study of the "Old Régime" in France. Age of Lewis XIV., Lewis XV., and Lewis XVI. (Eighteenth Century).*

Chief contemporary sources of its history: The "*Cahiers*" of the departments of France, called in by the States-General of 1789, and containing memoranda of grievances, and official statements of conditions; private letters and diaries; the travels of Arthur Young, an Englishman who made careful observations in France on the eve of the Revolution; the works of Voltaire, Rousseau, and other writers of the time.

Chief historians of period: De Tocqueville, Taine, Stephens.

1. *Organization of France under "Old Régime."*

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*	*Church.*	*Industry.*	*Education.*
King; office and station hereditary.	Decides on war and peace; sells the high, rich places in the army to nobles or rich men.	Imposes taxes at his own will.	Makes and changes law at his own will.	Appoints executives and sells offices.	Appoints bishops and other high officers from the nobles, or sells appointments to the rich.	Regulates industry by law, and sells privileges and monopolies.	Patronizes art, learning, and literature.
Nobles; office and station mostly hereditary.	Buy or inherit highest offices in the army.	Untaxed.	Judge matters on their own estates, except when the king's judges come.	Administer affairs on their own estates, except when the king's officers manage.	Buy or inherit high and rich places.	No careers open to them save those of the army, Church, and civil service; live on their rents.	Patronize art, classical and elegant learning.

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*	*Church.*	*Industry.*	*Education.*
Clergy.	Exempt from military duty.	Untaxed.	Same as nobles.	Same as nobles.	Manage and judge in Church matters.	Live on the income of their lands, and the charities of the laity.	Have charge of education.
Bourgeoisie; station hereditary.	Exempt from military duty.	Taxed.	Interpret and study the law; lawyers.	* * *	Become poor priests, unless rich enough to buy lucrative places.	Are occupied with trade and law; form exclusive guilds.	Well-educated for the period.
Peasants (fourth estate); station hereditary.	Forced into the army.	Heavily taxed.	* * *	* * *	* * * *	Till the land.	No education whatever.

2. *Extracts and Facts Illustrative of Organization.*

Six ministers divide the kingdom geographically between them; thus the minister of war has charge of all the affairs of Dauphiny and some other territory; the minister of foreign affairs regulates pensions and all the affairs of Normandy and a few other provinces. Some of these provinces largely manage their own affairs; others, the king rules absolutely; in some, one per cent of taxes is assessed, in others, a large per cent; in taking goods from one province to another, duties are always exacted at the frontier, but the amount levied varies with every boundary. If a village church needs repairing, if the road is bad, if a parish-meeting is to be called, if the "falling gables of the parsonage even of a village most remote from Paris" are to be rebuilt, the king's officer attends to it. If the king wants to make a new road or a new palace, he seizes the land and tears down the houses of those who live on the spot. Perhaps he pays them, perhaps not.

Punishments are left to the discretion of the judges; but in general, when death is the penalty, nobles are beheaded, others burnt, broken at the wheel, torn in pieces, or hung. Says one writer, "A poor wretch, whose children have nothing to eat, engages in some contraband trade; is found out and punished. A gentleman, riding in his post-chaise, is caught doing the same thing; he kills the custom-house officer and gets off free." Sometimes men are judged by the king's law, sometimes by the law of the Church, sometimes by the law of the province or the town; in one part of Auvergne, the people obey the written Roman law, in another the customary law. In one part of France, a brigand with a band of two hundred men is able to desolate the country for ten years without being brought to judgment.

Not only do the judges buy their places, but sometimes

two or three men hold the same office at the same time. "An officer, instead of raging and storming over the year-book, busies himself in inventing some new disguise for a masked-ball; a magistrate, instead of counting the convictions he has secured, provides a magnificent supper."

In 1692, Lewis XIV. displaces in favor of his own nominees the elected mayors and judicial assessors of every city except Lyons; in one city alone he creates and sells nineteen royal offices. The sixty royal tax-collectors sometimes levy twice as much as they give to the treasury. From the close of the sixteenth to the end of the eighteenth century, the royal government breaks its word fifty-six times. — For the war of 1688, the French people pay about $200,000,000, for that of 1701, twice that amount; not to mention a heavy pension paid to the king of England during several years to keep him quiet and to help him in his despotic designs at home.

In the army there are more than one thousand generals; in one single regiment of four hundred eighty-two men, there are one hundred and forty-two officers. One duke becomes a colonel at eleven, another at seven, another a major at twelve. These boys are relations or favorites of people at court, who buy or beg the offices for them from the king. The common soldiers are chosen by lot from the lowest class. Those chosen "conceal themselves in the forest, where they must be pursued with arms in the hand. In one canton . . . the young men cut off their thumbs to escape the draft." The officers have plenty of money, good living, leisure, pleasure; the soldier "has six sous a day, bread fit for dogs, and . . . kicks like those given to a dog"; add to this, no chance of promotion.

Catholicism is the religion of the State; in 1685, by the revocation of the Edict of Nantes, Protestants are forbidden to worship in public; all pastors must leave the

realm in fifteen days; the galleys for life . . . if they dare to officiate again; all children must be educated as Catholics.

The "bank of conversions" is an institution peculiar to the "Old Régime." It is a fund out of which people are hired to be converted; some need conversion several times; others have troops billeted on them until they subscribe to the religion of the State, when they are to be free for two years. This last arrangement is known by the name of the "Dragonnades."

The income of the Church may be reckoned at $26,000,000; in some parts of France, the clergy own more than one-half the territory. Over these domains they have the same feudal rights as the nobles. On the other hand, the parish priest gets about $100 a year; he may have several parishes to look after and visit, perhaps on foot; he must teach the village school; advise and comfort the peasants.

In trade, if a man wants to sell hats, he must belong to the hatter's guild; this may be entered by being the son of a guildman, by paying a large sum of money, by passing a severe examination set by the guild; once in, he can neither sell caps nor gloves, but only hats, for other guilds have the exclusive right to sell caps, others to sell gloves. So with other trades; at Rouen, one company buys grain for the city, another delivers it, another grinds it; not only must each company do its own particular work and no other, but the people must deal with it and with no one else. The guilds pay the king large sums of money for these exclusive privileges. The king's government, we are told by De Tocqueville, constantly dictates how long pieces of cloth shall be woven, and what pattern is to be chosen.

Voltaire, wishing to publish in France the wonderful discoveries of Newton, is forbidden by the authorities to

print his work. — In 1770, Imbert translates Clarke's letters on Spain, one of the best works then existing on that country, but it is suppressed as soon as it appears; the reason given is that it contains some remarks on the passion of Charles III. for hunting, which are considered disrespectful to Lewis XV., himself very fond of the chase. These instances are typical out of a large number.

3. *Attempted Reforms in* 1.

Turgot, the first minister of Lewis XVI., 1774, proposes to do away with the forced and unpaid labor of the peasants; to tax the lands of the nobles and clergy; to give a larger part of the revenues of the clergy to the parish priests; to allow men to worship according to their consciences; to fix one code of law for the whole kingdom; to abolish the guilds and the fees for engaging in trade, and to make the trade in grain entirely free; to make thought free, and to establish a great system of public schools; but in 1776 the king dismisses him, because the queen, the nobles, and the clergy oppose him.

Necker, his next minister, suppresses many of the offices about the king's household; he frees the serfs on the king's domain, is the first to publish to the French people any account of the income and outlay of the government; but courtiers and officials alike demand his dismissal.

Necker's successor, Calonne, is obliged to own an annual deficit of $20,000,000; calls for a land tax on *all* classes, for economy in the administration and in the king's household, and at last threatens to appeal to the people. His dismissal is demanded from the king, and he is sent into exile.

Brienne, the next royal minister, can find no way of raising money, and resigns after having proposed to reform the administration of justice, the system of education, and abolish Protestant disabilities.

Necker is now recalled, and advises that all citizens be admitted to public employments, that the press shall be free; but the opposition is such as to force the calling of the States-General (see p. 336) in order to raise money for the king, and to deliberate on the unfortunate affairs of the realm.

STUDY ON 1, 2, 3.

What name do you give to such a government as that of France under the "Old Régime"? Make a list of the ways in which it is an unjust government. An oppressive one. A weak one. What is its support? What great difficulty evidently hampers it? What grave evils follow from this difficulty? What governments does it in any way resemble? What do you think about the changes proposed by the king's ministers? What interests evidently stand in the way of reform?

4. *Extracts, Stories, Facts, and Statistics Illustrative of Life of the Time.*

The king lives mostly in his palace at Versailles. He has some ninety gentlemen to take care of his bed-chamber, nearly five hundred for his table, and more than fifteen hundred to attend to his horses. These offices about the royal person and household are considered the most honorable in the kingdom, since they are all filled by nobles whose pay is high, while their duties are very light or even nominal. Besides the household officers, the king has his guards, French and Swiss, cavalry and infantry, more than nine thousand men, costing the people annually more than $1,500,000. When the king makes a journey, all these people must accompany him, at the expense of the State.

In 1783, no less than $33,800 is paid for feeding the king's horses, and more than $10,000 for feeding his hunting-dogs. The coffee and bread for each of the ladies of the bed-chamber costs $400 a year. The court-kitchen, according to the printed register, employs two hundred and ninety-five cooks, and the

total number of persons to be supported by the king amounts to more than fifteen thousand.

The king also gives many presents; this is especially true of Lewis XV.; but we find that Lewis XVI., in 1785, gives away more than $27,000,000, and Von Sybel reckons that the annual average given in this way should be reckoned at $20,000,000. As for Lewis XV., it is known that in one year he spends about $36,000,000 on his own pleasures. As for the palace of Versailles itself, it costs more than $50,000,000, while "on the bridges, roads, public and scientific institutions" not more than $7,000,000 are expended.

Around the king are the dukes, counts, and marquises, who care for his household; among them are a few men, mostly of the middle class, whom the king has asked to take charge of public business. These are the ministers; as for the nobles, they spend their time with the king, gaming, hunting, making a fine appearance, amusing themselves.

All these nobles have great estates in the country, which they rarely visit. Arthur Young, an English traveller of the time, tells us that the nobility neither practise nor talk of "agriculture"; and as for their own lands, two of the greatest properties of the time are described as being "wastes, deserts, bracken," while the residence is "probably found in the midst of a forest, very well peopled with deer, wild boars, and wolves"; the owners are so lightly taxed that it is generally said that they pay no taxes. Yet one fails on a debt of $7,000,000, and another dies owing $15,000,000, and a third when charged by the king with being largely in debt, replies, "I will ask my agent and inform your majesty." Another owes more than $10,000 to her shoemaker, another more than $30,000 to a tailor.

Walpole writes, "It is no dishonor (in Paris) to keep public gaming-houses; there are one hundred and fifty of the first quality in Paris who live by it. . . . Even the princesses of the blood have their share in it."

St. Simon tells us that a baron, finding that the hut of a

peasant destroyed the symmetry of his park, brought the man to his own house, and kept him there while they removed the poor man's cottage elsewhere; a joke at which the king and his court laughed heartily.

St. Simon also tells us of a duke who "was better liked by the king and had more influence in society than anybody," but was a cheat and a gambler, while there were young men in "this singular society" who admitted to their tables notorious criminals, who had "animating stories to tell" of their own deeds "as forgers or highwaymen."

The daughter of the king's nephew and many of her companions are carried home drunk to Versailles, one night, while on another occasion the king finds the ladies of his household engaged in smoking, with pipes which they have borrowed from the Swiss guards; during the reign of Lewis XIV., many of the nobility are detected in secretly poisoning people.

The great middle class (*bourgeoisie*) compose the guilds, and are the artisans and merchants, manufacturers and traders of France. If a man pays his debts or has none, he is called "bourgeois"; if he marries the woman he loves, "very much of a bourgeois," the term being used as one of ridicule. Among the bourgeois, says an observer, "every one speaks according to his views, inclinations, and genius; the women look after the house, the men after the day's business, coming home to some quiet game." "While the great neglect to learn anything . . . of the interest of princes and public affairs, and even of their own, . . . citizens instruct themselves in the . . . interests of the kingdom, study the government, . . . know what are the strong and weak points of a whole State."

The peasants live in houses of stone or earth, without windows and with earth chimneys. They are dressed in rags, and never taste meat; there are whole districts where they eat grass, and thousands who live on the bark of trees; they can neither take game from the forest, nor fish from the stream, for these belong to the lord of the estate. They have old and

awkward tools, and can get no better; when the crops are up, the pigeons and the rabbits and the deer destroy much that the peasant can raise; but he cannot protect himself under pain of heavy punishment, since the lord must have the pleasure of the hunt, and when the hunt comes, horse and hound may trample down his only wheat-field. The tax-gatherer never fails to come to get money for the king or money for the Church. Land worth $800 may pay $600 for taxes; it will surely pay $400; can the peasant not pay, his furniture must be sold to meet the tax. If he want salt, he must buy it of the king; should he not need it, still he must buy or go to prison or the galleys; this is the hated "*Gabelle*." As for his lord, to him he must pay for feudal dues, a part of all his fields, his orchards or his vineyard yield. For a certain number of days each year he must give his own labor and that of his oxen and his horses, even though the lord should choose to take him from the very harvest-field (*corvées*). If he is bound to give five days of such labor, and has a bad lord, he may be forced to give one hundred. He must bake in the lord's oven and grind at the lord's mill, though the miller and baker would do it cheaper and better. He can sell no wine after vintage, until the lord has had a chance to sell for thirty or forty days in the first market; he must pay a toll on the road, a toll at the ferry, a tax on all he takes to the fair. If he wish to cure the sick or discover a thief, he will "go to a sorcerer, who divines this by means of a sieve." In 1789, it is told and believed among the soldiers, that the princes and counts of Paris are throwing flour into the Seine so as to starve the people. "In Auvergne . . . a contagious fever making its appearance, two hundred men assemble to destroy the house of a man whom they believe has caused it by sorcery." There are very few schools; in one part of France but ten in fifty parishes.

For two centuries, at least, before the Revolution, the favorite resort of the Parisian populace is the place of execution, where they see the law carrying out its horrible punishments with all sorts of tortures, such as tearing by red-hot pincers.

STUDY ON LIFE OF THE "OLD RÉGIME."

Make a list of all the ways in which the king injures France by his style of life. To what class is he evidently in debt? In what way will they regard his style of life? What other classes injure France? What part of France or of her people is injured? How injured? What part of the French people is sound? Name the ways in which it is sound. Name all the ways in which the French peasant, or man of the fourth estate, is an undesirable citizen. What part of the French people will try to destroy this "Old Régime"? What part will try to reform it? Give reasons for each of these two answers. How far do you attribute the character of French life under the "Old Régime" to the organization of the State? Illustrate from each class of people. What were the ideals of this period? How were these ideals injurious?

5. *Extracts and Sayings Illustrative of Thought and Feeling under "Old Régime."*

a. From Bossuet.

"The royal authority and person are sacred." "Kings are gods, and share in a manner the divine independence." "As all perfection and every virtue is united in God, so all the power of private individuals is united in the person of the king."

b. From the Kings.

"I myself am the State." "The worst calamity which can befall a king is . . . to be obliged to receive the law from his people." "All property of whatever sort within our realm belongs to us in virtue of the title of king." "It is the will of God, who has given kings to man, that they should be served as his vicegerents." "It is the will of God that every subject should implicitly obey his king."

"In dispensing with the exact observance of treaties, we do not violate them; for the language of such instruments is never to be understood literally."

"We ought to consider the good of our subjects more than our own, . . . and it is a fine thing to deserve from them the name of father as well as master." (Lewis XIV.)

"I know what are the rights of the authority I have received from God. It is not for any of my subjects to decide what are their extent or to endeavor to limit them." (Lewis XV.)

"It is legal," said Lewis XVI., in speaking of a very illegal act, "it is legal because I will it."

c. *From Voltaire.*

"It may be a question which is the most useful member of the State, the well-powdered nobleman who knows the precise hour at which the king rises and retires for the night, . . . or a merchant who enriches his country, issues orders from his counting-house to Surat and Cairo, and contributes to the world at large."

* * * * * * * *

"How I love the boldness of the English! how I love men who say what they think!"

"I wish to write a history, not of wars, but of society; and to ascertain how men lived in the interior of their families, and what were the arts which they commonly cultivated."[1]

d. *From Rousseau.*

"Your very governments are the cause of the evils which they pretend to remedy. Ye scepters of iron! ye absurd laws, ye we reproach for our inability to fulfil our duties on earth!"

"I am . . . an active and intelligent being, and . . . I dare claim the honor of thinking."

"O conscience, divine instinct, immortal and celestial voice, the unfailing guide of an ignorant and finite but free and intelligent being." "There is no sacred and inviolable charter binding a people to the forms of an established constitution. The right to change these is the first guarantee of all rights."

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[1] In an important history of France put forth in 1770, the authors regret that historians had always given the history of a single man rather than that of a people. "In the work of Montesquieu, on the 'Spirit of the Laws,' he studies the way in which . . . the legislation of a people is connected with their climate, soil, and food."

"All being equal through the law, they must be brought up together and in the same manner. The law must regenerate . . . their studies. They must, at the very least, take part in public exercises, in horse-races, in games of strength and of agility."

"He who first enclosed a plot of ground, and took it into his head to say, 'This belongs to me,' and found people simple enough to believe him, was the true founder of civil society. What crimes, what wars, what murders, what misery, and what horrors would have been spared the human race if some one, pulling up the landmark and filling up the ditch, had cried out to his fellows: Be wary of that impostor, you are lost if you forget that no one has the right to the ground, and that its fruits are the property of all!"

"The deputies of the people are not, nor can they be, its representatives; they are simply its commissioners, and can establish no final compact. Every law not ratified by the people themselves is null and is no law."

The new "Heloise" of Rousseau was only let out of the public libraries for an hour at a time, and in 1788, Marat was to be heard reading the "Social Contract" of the same author in the streets of Paris to enthusiastic hearers.

e. From Helvetius and his Followers.

"In England, the people are respected; every citizen can take some part in the management of affairs, and authors are allowed to enlighten the public respecting its own interests."

Helvetius taught that all notions of duty and of virtue must be tested by their relation to the senses, that everything we have and everything we are, we owe to the external world. . . . Condillac, in his widely-read work on the "mind," asserts that "everything we know is the result of sensation . . . and that to nature we owe all of our knowledge."

"To preserve one's self, to be happy, is instinct, right, and duty."

"But, to be happy, contribute to the happiness of others: if

you wish them to be useful to you, be useful to them. . . ." "Be good, because goodness links hearts together; be gentle, because gentleness wins affection; . . . be citizens, because a country is necessary to ensure your safety and well-being."

f. From Taine.

"A small temple to Friendship is erected in a park. A little altar to Benevolence is set up in a private closet. Dresses *à la Jean Jacques Rousseau* are worn analogous to the principles of that author. Headdresses are selected with puffs *au sentiment,* in which one may place the portrait of one's daughter, mother, canary, or dog, the whole garnished with the hair of one's father or intimate friend."

"The queen arranges a village for herself at the Trianon, where, dressed in a frock of white cambric muslin and a gauze neck-handkerchief, and with a straw hat, she fishes in the lake and sees her cows milked."

"The Duchess of Bourbon goes out early in the morning incognito to bestow alms, and to see the poor in their garrets."

"When a society-author reads his work in a drawing-room, fashion requires that the company should utter exclamations and sob."

"Bachaumont, in 1762, notices a deluge of pamphlets, tracts, and political discussions, a rage for arguing on financial and government matters." As the Revolution approaches, "agriculture, economy, reform, philosophy," writes Walpole, "are *the style*, even at the court." Another contemporary writes: —

"The exiled parliaments are studying public rights at their sources, and conferring together on them."

STUDY ON THOUGHT AND FEELING UNDER "OLD RÉGIME."

What ideas were evidently abroad in regard to the relation between loyalty to the king and to religion? The relation between the king and the law? The king and property? What historic origin for each of these ideas? What faults do such ideas cultivate? What

reason for a severe censorship of men like Voltaire and Rousseau? How were their ideas and those of their contemporaries dangerous to the "Old Régime"? Was the feeling of the noble and rich for the poor a fashionable sentiment or a sincere sympathy? Prove it. What trace of English influence on French thought? Find other traces in the general history of the period. What thoroughly modern ideas do you find in these extracts? What ideas that are still considered dangerous? What excuse for these dangerous ideas to be found in the "Old Régime"? What facts prove the power of Voltaire? Of Rousseau? What spirit appears in the extracts from Rousseau? What do Helvetius and his followers make the foundation of right-doing? What danger in this?

In General. — Why was thoughtfulness dangerous to the "Old Régime"? What great difficulties in the way of reform? What special difficulty in the peasant class? How did the badness of the French roads affect the ease of reform? In what ways did the people need Liberty, Fraternity, Equality? What force in the motto chosen for this study (p. 438)?

II. THE FIRST FRENCH REVOLUTION AND THE WARS OF NAPOLEON. STATES-GENERAL OF 1789 TO CONGRESS OF VIENNA, 1815.

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." — EXODUS.

"The mills of God grind slowly, but they grind exceeding small."

Chief contemporary and original sources of history: the reports and the petitions of departments sent up to the States-General of 1789; files of the "Moniteur," the leading newspaper of Paris, and of other contemporary journals; private letters and diaries; state papers as before; official and private correspondence of Napoleon, Stein, Metternich and their official contemporaries; the Annual Register; contemporary literature.

Chief historians accessible in English, in general, as for *D*; special for the period, the histories of modern Europe, by Fyffe and Schlosser; histories of French Revolution, by Von Sybel, De Tocqueville, Mignet, Carlyle; Seeley's Life and Times of Stein, Lanfrey's Napoleon.

1. *Chronological Summary of Leading Events*, 1789–1799.

1789 to Sept. 21, 1792.

The French government (Lewis XVI. and his ministers) being unable to raise money, and finding itself in other difficulties, calls together the States-General; this assembly naming itself the *National Assembly*, demands the reform of many abuses, and takes an oath (*Oath of the Tennis-court*) not to separate until it has given France a new constitution; royal troops are collected near Paris, as the Parisians suspect, with the design of forcibly dissolving the assembly, or of coercing its measures. The citizens thereupon storm the Bastille, the royal prison where the government has long disposed at will of its enemies, and utterly destroy it; they form themselves into a "*National Guard*," under the command of Lafayette, in order to protect the National Assembly; other cities follow the example of Paris; the peasants in the provinces revolt against the nobles, recklessly burning and destroying, especially title-deeds of land and all papers relating to feudal tenure; many nobles leave the country (*Emigrants*); on the night of Aug. 4, 1789, the nobles in the Assembly surrender all their feudal rights and privileges. The Paris mob, accompanied by the national guard, compel the king and the National Assembly to come from Versailles to Paris; a constitution is offered to the king which demands that a representative assembly shall form part of the government; this assembly is to have the

power of making laws and voting taxes, and neither war nor peace are to be declared without its consent. The property of the clergy is confiscated to the use of the state, which in turn agrees to support them. The king accepts the constitution, but endeavors secretly to leave France. The Parisians, arresting him on the way, and suspecting him of an alliance with other European monarchs to put down the revolution by force of arms, bring the royal family back to Paris and set a close watch upon them.

Austria and Prussia now demand of France satisfaction for the German princes who have lost lands in Elsass and Lorraine through international treaties; satisfaction to the pope for the loss of Avignon, and the repression of revolutionary movements calculated to disturb other states. France answers by a declaration of war, and sends out three armies to the Rhine-frontier. Their ill-success is attributed to treachery at home; the king and the "emigrants" are believed to be the instigating cause of foreign attack and domestic failure. The mob thereupon storms the Tuileries, and imprisons the king (Aug. 10, 1792).

All resident nobles and all suspected of sympathizing either with king or emigrants are imprisoned or massacred (*September massacres*) by the Parisian mob, under the direction of Danton. These massacres include even constitutionalists who defend the constitution signed by Lewis XVI. Sept. 21, 1792, France is declared a REPUBLIC, and offers her aid to all peoples who wish to overthrow the "Old Régime."

Sept. 21, 1792, to July, 1793.

Owing to imprisonment, emigration, and massacre, the governing power falls largely into the hands of the Parisian mob and their armed support, that is, into the hands of men, poor, ignorant, and

inexperienced. War on the republic continues without; on the pretext of guarding the revolution from all treachery at home, assassination and imprisonment are still the order of the day within; Jan. 21, 1793, the king is condemned and executed. England, Holland, Spain, and the emperor join in alliance against the French Republic; the peasants in *La Vendée* declare against the revolution, and rise in stubborn revolt; the violent and more moderate parties of Paris are in conflict; the more violent and ignorant by force of mob-rule and terrorism win the lead, establish a "Committee of Public Safety," by which the more moderate revolutionists (*Girondists*) are arrested and imprisoned.

July, 1793, to July, 1794.

Reign of Terror. — Robespierre, one of the "Committee of Public Safety," and extreme in his views of the necessity of the imprisonment and assassination of all who do not sympathize with the most radical revolutionary ideas, rules France by committees, established throughout the country, with power to watch, arrest, and execute without trial all suspected persons; imprisonment and assassination are continuous, increasing in violence with the news of defeat all along the frontier. In Nantes alone 15,000 are put to death in three months by a single tribunal; Marie Antoinette, the queen, is now executed; soon follows the execution of the more moderate republican leaders (*Girondists*); the guillotine is the strong arm of the law. The Convention declares the worship of God abolished and that of Reason established.

Continued defeat abroad; Robespierre procures the condemnation of his enemies in the Convention; demands and procures a decree abolishing the worship of Reason and acknowledging the existence of a Supreme Being; festivals for his worship are proclaimed, Robespierre acting

as high priest; enormous increase of executions in all classes, of men suspected by Robespierre of interference in the revolution. All parties finally combine suddenly against Robespierre, who is condemned and executed by his own former supporters.

July, 1794, to Oct., 1795.

Reaction. — More moderate councils prevail in Paris, and many emigrants return; the French Republic is successful on the frontier; Prussia makes peace with her, and Spain soon follows. A new Constitution is adopted, which gives the executive power to a DIRECTORY of five, and legislative power to two representative chambers, a Council of Elders and a Council of Five Hundred. The royalists now return to Paris, and begin to instigate revolt against this constitution and the existing government. The Convention calls to its aid NAPOLEON BONAPARTE, who, by his admirable management of its armed forces, is able effectively to guard it; thus the *Directory* is established.

Oct., 1795, to 1799.

The Directory. — France and Austria being still at war, Napoleon is sent to command the troops on the Italian frontier; he compels the king of Sardinia to cede Savoy and Nice to France; he conquers Lombardy, and gains the cession of North Italian territory from the pope.

France declares war on Venice, where she abolishes the aristocratic government and proclaims a republic; she forms North Italy into a Cisalpine Republic under French protection. France and Austria come to terms, and sign the peace of Campo Formio; the Belgian provinces (Austrian Netherlands) are surrendered to France; Venice goes to Austria, who agrees to recognize the Cisalpine Republic. By secret articles, Austria agrees to the cession of the west bank of the Rhine to France, while France is to use her influence to gain new lands for Austria from Austria's

nearest neighbors; the navigation of the Rhine is to be equally free to France and Germany.

The French occupy Rome, proclaim the Roman Republic, and take the pope captive; they enter Switzerland, proclaim it a Helvetic Republic, and annex Geneva to France. Bonaparte sails for Egypt, intending thence to attack the Indian possessions of England; after winning the "Battle of the Pyramids," he takes Cairo; but the French fleet is destroyed by a British squadron under Nelson at the battle of Aboukir, and the expedition is, on the whole, unsuccessful. Napoleon suddenly returns from Egypt, and finding the Directory ineffective and in confusion, helps overthrow it, and establishes a government according to a fourth constitution (*of the year VIII.*). By this constitution, Bonaparte is first Consul of the Republic, and entrusted with its executive power; eighty elected senators appoint, from names selected by popular election, men for the two legislative chambers; one of these chambers, the tribunate, discusses the proposals of the Consul without voting; the other, the legislative chamber, votes without discussing. France is divided into prefectures, through which the law is equally and uniformly administered according to the "*Code Napoleon.*"

STUDY ON I.

What reasonable cause do you find in the "Old Régime" in France for each of the following events from 1789 to Aug. 10, 1792: — The "Oath of the Tennis-court"? The formation of a national guard? The destruction of title-deeds in the country? The demand for a constitution signed by the king? The confiscation of Church property? The suspicion of a league between Lewis and other kings? The cruelty of the Parisian mob? The idea that to kill the king is to strike the most decisive blow at the "Old Régime"? The declaration of the worship of Reason?

Name three facts which prove the inherent weakness of the "Old

Régime" at the opening of the Revolution. If the body of the people had approved of it, how could it have met revolt? What do the demands of the first constitution offered to Lewis XVI. tell us of the wrongs felt by France? How would the attacks of foreign powers affect French patriotism? How affect the sympathy with the Revolution?

From Sept., 1792, to July, 1794, France is named a republic; prove from the events of the time that this government was a despotism. In what two forms does this despotism appear? How is it supported? Who is to blame for it? What forces the Directory to employ Bonaparte? In proclaiming this or that country a republic, what republican principle does France violate?

How does the constitution of the year VIII. differ from that of the "Old Régime"? What positive blessings does the rule of Napoleon bring to France? What resemblance between Napoleon and Cromwell? What solid results has the Revolution accomplished? How far has it been a political and how far a social revolution? What is the force of each of the mottoes on p. 474?

2. *Chronological Summary of Leading Events*, 1799–1815.

1799 TO 1804. Foreign war continues; the *Second Coalition* of Russia, Austria, Great Britain, and lesser powers is formed against Napoleon; they plan to drive him from Belgium, Germany, Switzerland, and Italy. Napoleon, having returned from Egypt, crosses the Alps by the Great St. Bernard, and defeats the allies at Marengo. In 1801 the peace of Lunéville is signed. This peace confirms France in the possession of Netherlands, and gives her the left bank of the Rhine; gives Tuscany to a younger branch of the House of Austria; recognizes the Batavian (Dutch), Helvetian (Swiss), and Cisalpine Republics. Spain gives Louisiana to France.

France is re-organized by Napoleon; the priests and the bishops are to be appointed and supported by the government; education is organized on a uniform basis and sup-

ported by the state. — France and Great Britain make peace. — Napoleon is now proclaimed hereditary emperor of France by the tribunate and senate; the people throughout France confirm his title by an almost unanimous popular election (*plébiscite*), and he is crowned by the pope (1804).

1804 TO 1806.

Great Britain, Russia, Austria, Sweden, continue war against France, so as to reduce her power more nearly to a level with their own. The British naval victory of Nelson at Trafalgar (1805) breaks the power of the French fleet. At Austerlitz (the battle of three emperors) Napoleon defeats Austria and Russia, and concludes a peace with Austria, by which he gains large Italian possessions and is recognized as King of Italy. He gives Naples to one of his brothers, and Holland to another, giving each the royal title. The smaller German princes form the Confederation of the Rhine under the protectorate of Napoleon. The Emperor Francis, keeping the title of emperor for his hereditary Austrian estates, abdicates the crown of the Holy Roman Empire, which now comes to an end (1806).

1806 TO 1815.

Prussia and Russia make war on Napoleon, but are defeated at Jena and elsewhere. The peace of Tilsit, dictated by Napoleon, confirms the power and the titles of himself and his brothers, gives him for free disposal all lands between the Rhine and the Elbe, and extorts from Prussia the promise not to keep a standing army of more than 42,000 men.

One of the brothers of Napoleon is declared king of Spain; the Spaniards rise in revolt in defence of their national king. They are aided by the British, and prove a serious barrier to the Napoleonic advance. Austria endeavors to free Germany from his power, but is disastrously defeated at Wagram, and compelled to sign the

French Empire and Dependent States
Austrian
Prussian
Swedish
Savoyard
CENTRAL EUROPE
1810.
IRELAND
ENGLAND
WALES
LONDON
Hague
Amsterdam
HOLLAND
Boulogne
Brussels
Waterloo
Cologne
Aix la Chapelle
R. Rhine
Mayence
Treves
Metz
Rouen
R. Seine
PARIS
Fontainbleau
FRENCH EMPIRE
R. Loire
Nantes
Napoleon
Vendee
Strasbourg
BADEN
WURTEMBURG
CONFEDERATION OF THE RHINE
Bern
HELVETIC REPUBLIC
Geneva
Lyon
R. Rhone
Turin
Milan
KM OF ITALY
Genoa
Bordeaux
St. Sebastian
Toulouse
Marseille
Florence
SPAIN
Zaragoza
CORSICA
ROME
KM OF NAPLES
Naples
KM OF SARDINIA
DENMARK
Copenhagen
ZEALAND
FUGEN
Lubeck
MECKLENBURG
Hamburg
BOMERANIA
PRUSSIA
Berlin
Danzig
Friedland
R. Niemen
Konigsberg
R. Vistula
R. Bug
Warsaw
DY OF WARSAW
SILESIA
SAXONY
Erfurt
Jena
Dresden
Prague
BOHEMIA
Cracow
GALICIA
RUSSIA
AUSTRIAN EMPIRE
AUSTRIA
R. Wagram
R. Danube
Vienna
Pesth
BAVARIA
Hohenlinden
HUNGARY
SLAVONIA
ILLYRIAN PROVINCES
BOSNIA
SERVIA
OTTOMAN EMPIRE
MONTENEGRO
Venice

peace of Vienna ceding 32,000 square miles to Napoleon and his allies. War between Russia and Napoleon, the latter now having as allies Austria and Prussia. Napoleon invades Russia and occupies Moscow; Russian patriots burn it, and Napoleon retreats; cold, famine, and continual attacks from Russian troops and Cossacks disorganize his army, and cost him at least 300,000 lives.

Prussia and Russia, joined by Sweden and Austria, unite against Napoleon in the "War of Liberation"; the French are driven back; the allies enter Paris itself in triumph, and the French senate are compelled to declare that Napoleon has forfeited the throne. He abdicates, and is banished to Elba. Lewis XVIII. is declared king of France, which he is to rule according to a constitution somewhat imitating that of England, but with too many limitations to be satisfactory. Napoleon, hearing of the discontent of France, returns, is received with enthusiasm by army and people, and enters Paris in triumph. King Lewis flees to Ghent, and the sovereigns of Europe proclaim a "ban" against Napoleon, and raise great armies to defeat him. This final attack upon his power ends in the battle of *Waterloo* (1815), a thorough defeat for the emperor, who is banished as prisoner of war to St. Helena, where he dies in exile. The allied monarchs now enter Paris, and again reinstate Lewis XVIII. as king of the French. The monarchs of Russia, Austria, and Prussia now form the "Holy Alliance" in order to defend the established order in morality, religion, government. The affairs of Europe are settled at the CONGRESS OF VIENNA, by the *Pentarchy of Great Powers* (England, France, Austria, Prussia, Russia) acting through their ministers. prominent of whom are Metternich, Wellington, Talleyrand. The chief points of settlement are as follows:—

Austria receives Lombardy and Venice, and Prussia re-

ceives various German territories; the states of Germany form a confederacy to take the place of the old empire; Holland and the Austrian Netherlands are to form a kingdom of the Netherlands. The Partition of Poland between Russia, Prussia, and Austria is confirmed.[1] The old royal dynasties are restored to the various Italian states and to Spain.

STUDY ON 2.

What domestic and foreign necessity has France for Napoleon? What two reasons have the monarchs of Europe for their fear of Napoleon? During the Napoleonic wars what natural boundary does France regain? When has she had this boundary before? What republican principle acknowledged by the elevation of Napoleon? By what acts does he violate republican principles? What supports the Napoleonic power in France? The dominion of Napoleon in 1810 (see map) is almost identical with the dominion of what former French ruler? When and with whom did the title of Emperor, which comes to an end in 1806, originate? What countries of modern Europe have been formed from the "Holy Roman Empire"? What feeling calls the Spaniards to war against Napoleon? Where next does he meet the same enemy to his advance? What is the evident reason for the temporary alliances of Austria and Prussia with Napoleon? Napoleon banished, why do the European monarchs feel it necessary to form the "Holy Alliance"? Is the Congress of Vienna representative of the "Old Régime" or of the Revolution? Prove it.

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[1] Poland suffered three partitions among these powers, — those of 1772, 1793, and 1795. The causes leading to its division may be seen in the following diplomatic statement on the part of Russia: —

"Should Poland be firmly and lastingly united to Saxony, a power of the first rank will arise, and one which will be able to exercise the most sensible pressure upon each of its neighbours. We are greatly concerned in this, in consequence of the extension of our Polish frontier; and Prussia is no less so, from the inevitable increase which would ensue of Saxon influence in the German Empire. We therefore suggest that Prussia, Austria, and Russia should come to an intimate understanding with one another on this most important subject."

Ostermann added "that the question lay entirely with the three powers, that if they were agreed, they might laugh at the rest of the world."

German Confederation
Austrian
Prussian
England and Hanover
Netherlands
Danish
French
Savoyard
CENTRAL EUROPE
1815.
IRELAND
ENGLAND
WALES
LONDON
Amsterdam
Hague
Antwerp
Ghent
Boulogne
Brussels
NETHERLANDS
Copenhagen
SWEDEN
DENMARK
HOLSTEIN
Lubeck
Hamburg
MECKLENBURG
Bremen
HANOVER
Berlin
POMERANIA
WEST PRUSSIA
EAST PRUSSIA
RUSSIA
POSEN
Warsaw
POLAND
BRANDENBURG
SAXONY
Leipzig
WEIMAR
SAXON DY.
KM. OF SAXONY
Cöln
PRUSSIA
SILESIA
Rep. of Cracow
GALICIA
Frankfurt
Prague
BOHEMIA
MORAVIA
EMPIRE
Mainz
BAVARIA
Luxemburg
Rouen
PARIS
Metz
Strasbourg
Regensbg.
CONFEDERATION
AUSTRIA
Vienna
HUNGARY
Pesth
Munich
Nantes
FRANCE
Bern
SWITZERLAND
TYROL
CARINTHIA
CARNIOLA
BANAT
SLAVONIA
CROATIA
Bordeaux
SAVOY
Turin
Milan
VENICE
Venice
LOMBARDY
PIEDMONT
Parma
Genoa
Modena
Bologna
BOSNIA
SERVIA
Toulouse
Florence
San Marino
Nizza
Marseille
Leghorn
GD. DY. TUSCANY
PAPAL STATES
MONTENEGRO
SPAIN
CORSICA
ROME
TWO SICILIES
Naples
KM. OF SARDINIA

3. *Special Study of the Prussian Revolution and the Prussian Leadership in the "War of Liberation."*[1]

a. Prussia at the Treaty of Tilsit.

In 1806 Germany falls into three chief divisions, — the Confederation of the Rhine, a union of German states under the lead of Napoleon; the empire of Austria; the kingdom of Prussia (see map, p. 482). By the treaty of Tilsit, Prussia accedes to the following special terms from Napoleon: the loss of nearly half her territory, which is parcelled out to various powers; the payment of $28,000,000, secured, meanwhile, by French occupation of her fortresses, the garrisons to be supported at Prussian expense; the reduction of her army to 42,000 men.

The organization of the Prussian state is that of the "Old Régime": an absolute rule of the king and his favorites, uninfluenced by any popular assemblies; three fixed, hereditary classes among the people, — nobles, citizens, serfs. Furthermore, the land, like the people, is divided into noble-land, citizen-land, serf-land; nor can it either be given or sold from one class to another. Thus runs the law of Frederick the Great: "The peasantry can not alienate a field, mortgage it, cultivate it differently, change their occupation, or marry, without their lord's permission. If they leave his estate, he can pursue them in every direction and bring them back by force. He has the right of watching over their private life, and chastizes them if they are drunk or lazy. When young, they serve for years as servants in his mansion; as cultivators, they owe him *corvées*."

As in France, the king is supposed "to live of his own,"

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[1] Throughout this study, I wish to acknowledge my indebtedness to Prof. Seeley's *Life and Times of Stein*.

the nobles are free from taxes, and in a crisis such as this of the Treaty of Tilsit, there is no constitutional way of aiding the king by national taxes. The bulk of the army is composed of serfs forced into service, for whom there is no promotion, the officers being nobles, and nobles alone. Military punishments are degrading, and there is no uniformity in the demand for service, some districts of Prussia being even freed from furnishing troops.

Meanwhile, the people are pervaded by the principles of the French Revolution, of which Napoleon appears to the popular mind as the personified leader.

b. Prussia from Tilsit to the War of Liberation.

In order to meet the difficulties of the above situation, and render Prussia fit to meet Napoleon, STEIN, the prime minister of the Prussian king, and the statesmen associated with him propose and carry out the following reforms: *free trade in land*, that is, the peasant, noble, or citizen may buy or sell any sort of landed estate, whether noble, citizen, or peasant land; — *free choice of occupation;* thus the noble or the peasant may become a trader or an artisan; *abolition of serfdom* (Emancipating Edict of 1807). Furthermore, all Prussians without distinction of rank are to serve in the army and to be the armed defenders of their state; disgraceful corporal punishment is to be abolished, and promotion to depend on merit alone.

In 1808 Napoleon enters Spain, and issues a manifesto opening as follows, with his titles: "Napoleon, by the Grace of God, Emperor of the French, King of Italy, Protector of the Confederation of the Rhine." He is met by an uprising of the Spanish people, whose feeling is expressed by the following extracts from a Spanish pamphlet of the time: "Yes! Napoleon, that is, Napodragon,

Apollyon, Ruler of the Abyss, King of the monsters of hell, heretics, and heretic princes, Abominable Beast, Protector, Head and Soul of the Confederation of the Rhine, that is, of the Seven Heads and Ten Horns of the Beast which bear blasphemies against Jesus Christ and his Church, against God and the Saints. That is the body of the Beast, and Napoleon is the head." Napoleon had promised them reform, to which they answer: "You will bring us a Calvinist reform, to introduce the innovations of the Protestants, as your Ministers, Senators, etc., are mostly of this sect, or else apostates, atheists, and Jews. . . ." This popular insurrection fails, but causes Napoleon such serious difficulty that Stein, watching from Prussia, writes thus of it: "Affairs in Spain make a deep impression; they prove what one should have seen long ago. It will be a good thing to spread the news of them cautiously among our people. . . . Indignation grows day by day in Germany. We must encourage it, and seek men who may fire it." Soon after, in an official report he writes: "What, then, is to be done? Shall we submit or resist? We must therefore keep alive in the nation the feeling of discontent with this oppression, with our dependence on a foreign nation, insolent and daily growing more frivolous. We must keep them familiar with the thought of self-help, of the sacrifice of life and of property, which in any case will soon become a possession and a prey to the ruling nation. . . ."

Meanwhile, in Berlin itself, Fichte is delivering a most popular course of lectures, afterwards published in book-form, from which the following extracts are taken: —

"What, then, is the spirit that can be put at the helm in such a case [as that in which Germany now finds herself]? . . . What but the consuming flame of the higher patriotism, which

conceives the nation as the embodiment of the Eternal; for which the high-minded man devotes himself with joy, and the low-minded man . . . must be made to devote himself. . . . You at least have heard the Germans spoken of as one. You have seen a visible sign of their unity, an Empire and an Imperial Union, . . . among you have been heard from time to time voices that were inspired by that higher patriotism. Your successors will grow accustomed to other views, they will adopt foreign forms and another current of life and affairs, and how long will the time be till no one lives any longer who has seen Germans or heard of them?"

Meanwhile, secret societies are formed in Prussia and other parts of Germany, having for their object independence of Napoleon; prominent among these are the gymnastic unions (Turn-Vereine), whose founder, Jahn, has the idea that the German youth should be trained for war by strenuous exercises in time of peace. Gradually two strong parties grow up in Prussia, the policy of one being to conciliate Napoleon, that of the other, to rid the country of everything French.

Napoleon now demands of the Prussian king the dismissal of Stein. Stein, temporarily banished, is invited to Russia by the czar. Once in St. Petersburg, he bends every energy to unite Russia with Prussia and with other German states against Napoleon; to this end he causes proclamations, pamphlets, songs of a patriotic nature, to be circulated throughout the Prussian army and among the Prussian people.

c. "*War of Liberation.*"

In the midst of these endeavors comes Napoleon's reverse at Moscow, and his consequent retreat. The czar, urged on by Stein, follows Napoleon into Prussia, and declares himself ready to free her from the tyrant of Europe. The

king, bound to Napoleon by treaty, is helpless; his chief general Yorck, however, thus decides: "Our enemy only gains time by our delay; we lose it; every moment for us is an irrevocable loss. With bleeding heart I burst the bond of obedience, and wage war on my own account. The army wants war with France, the people want it, and so does the king, but the king has no free will. The army must make his will free." The czar, also, regarding the Prussian king as under compulsion, declares Stein provisional ruler of Prussia, with power to organize the people for war. Stein calls together meetings of the old Assemblies of Estates in various provinces, and the people with one enthusiasm declare for a "War of Liberation," and in alliance with Austria and Russia, arm themselves for victory. For the result, see 2.

STUDY ON 3.

In order to free herself from Napoleon, what two material forces must Prussia command? What moral feeling among her people? What in the Prussian organization stands directly in the way of her possessing each of the two former necessities? From this point of view, what is the value of *each* of the reforms proposed by Stein and his associates? What parallel between these reforms and those proposed by the French Revolution? How far back must we go to find the historic origin of the three classes of Prussia? What reason for the Prussian sympathy with Napoleon? What effect will the Prussian reforms have upon this sympathy? What feeling will be aroused to counteract it? What reason do you now discover for the intense popular dislike of Napoleon in Spain? Why does Stein wish to spread the news of the Spanish insurrection in Germany? What power does he perceive in it which can be employed against Napoleon? Of what value is Fichte to the Prussian Revolution? Of what value are the secret societies? What do you think of Jahn's idea? What historic example could he quote? What was Napoleon's opinion of Stein's measures? How do you know? What does Stein evidently consider the greatest power he can employ against Napoleon? What feelings in Yorck prove the strongest? What

revolutionary principle recognized by Stein in calling together the old Prussian estates? What relation between the Prussian Revolution and the "War of Liberation"? Was that revolution fundamentally political or social?

III. NINETEENTH CENTURY, 1815–1880.

Chief contemporary and original sources:

(Fill these out from your own knowledge and observation.)

Chief historians accessible in English: In general, same as for *D* and *E*; for special period, Schlosser, Alison, Mackenzie, Fyffe.

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
* * * * *
"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.
* * * * *
"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right;
Ring in the common love of good.
* * * * *
"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be." — TENNYSON.

"This world means something to the capable." — GOETHE.

"The truth shall make you free." — CHRIST.

1. *Organizations of the Nineteenth Century.*

The organizations of the nineteenth-century state may be seen in the following typical constitutions: —

a. Constitution of Great Britain, 1880.

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*
a. Monarch; hereditary king or queen.	Declares war and peace in the name of the nation; chief of the army and navy, but can maintain neither in British territory without consent of *d*.	Supported by a fixed regular grant from the public revenue.	Sanctions laws passed by *d*; consulted by *b*; may propose laws; has right of pardon.	Must convoke *d* at least once a year; dissolves it; sends and receives ambassadors and other diplomatic agents; makes alliances and commercial treaties, subject to consent of *d*; appoints *b*.
b. Prime minister (Premier); appointed by the monarch from the most prominent leaders of the dominant party in the House of Commons;	Decides on measures of war and peace in council with *a* and *c*, and subject to consent of *d*.	Lays the financial demands of the government before *d b*; salaried official.	Proposes new measures (*bills*) which take precedence of other bills in the discussions of *d*.	Chief of the Cabinet bringing their measures before *d*; executive chief of the government.

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*
changed with changes of party power.				
c. Cabinet; council of the ministers of the treasury, State, war, navy, etc. (*Secretaries*).	Discuss and decide on course of action to be proposed to the country.	Propose taxes and the direction of national expenditure to *d b*; salaried officials, paid from public treasury.	Discuss and formulate bills to be laid before the Commons.	Subordinate executives in the various departments of the government.
d. Parliament, composed of				
da. House of Lords, spiritual and temporal; sitting for life or a term of years; seats, hereditary, given by the monarch or the vote of nobles, or by virtue of ecclesiastical office.	Give or withhold consent to measures of *a*, *b*, and *c* (*the government*), which they thoroughly discuss and freely criticise.		Propose and discuss, reject or pass, bills; supreme court of appeals.	Criticise.

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*
d b. House of Commons; British citizens elected from any class of people by the popular suffrage of *e.*	Same as above.	Serves unpaid; consents to or rejects financial demands and proposals of cabinet.	Proposes and discusses, rejects or passes, bills; court of judgment for ministers and high officials.	Criticises.
e. Citizens; all born or naturalized men living in Great Britain and Ireland, of competent age and mind, unconvicted of criminal offences or of bribery, and having some property interest.	Enter the army and navy as paid officers, soldiers, and sailors.	Pay taxes to support the government.	Are equally judged by same laws.	Elect members of the House of Commons; if they express disapproval of the course of the existing parliament or premier, the monarch dissolves Parliament and allows public opinion to express itself in a new election; enter the civil service on competitive examination.

b. Constitution of France. (Dating from 1876, and formed by a National Assembly elected in 1871, directly after the close of the Franco-Prussian war.)

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*
a. President; chosen from any class of citizens for seven years by *c* and *d*.	Declares war, subject to *c* and *d*.	Paid for his service to the State.	Proclaims the laws passed by *c* and *d*; proposes laws which *c* and *d* discuss, criticise, reject, or accept; can demand the reconsideration of a bill; grants pardon to convicted criminals.	Executive of the State; names the cabinet, dissolves *c* and *d*, and convokes special sessions; appoints to civil and military office; presides at national solemnities; receives and appoints foreign ambassadors; makes treaties with foreign powers, subject to *c* and *d*.
b. Cabinet of ministers, secretaries of war, State, etc., similar to British cabinet.	Advises and and consults.	Together with *a*, lay the financial needs of the government before *d*.	Advises and consults.	Countersigns the acts of the president; sub-executives in the various parts of the State.

Parts of the State in	*War.*	*Finance.*	*Law.*	*Administration.*
c.[1] Senate, chosen for a term of years from citizens of France and the colonies, partly by electoral colleges composed of officials and other men locally eminent in France and the colonies, partly by *d* and *c* itself.	Discusses, approves, or disapproves.	Paid for services to the State.	Proposes, discusses, and passes bills; must receive financial measures, such as taxes, from *d*; judges in case of necessity (high treason) *a*, ministers of State, and others.	Discusses, criticises, adopts, or rejects measures offered by *a* in regard to foreign affairs.
d.[1] Chamber of Deputies, chosen for a term of years, from France and her colonies by universal suffrage of citizens.	Approves or disapproves.	Paid for services to the State; passes all bills regarding taxes and expenditure.	Proposes, discusses, and passes bills; can call to account *a* and the ministers of State.	Same as *c*.

[1] *b* and *c* in joint session form the *National Assembly*, and meet in this body for the revision of the constitution and the nomination of the president.

Parts of the State in	War.	Finance.	Law.	Administration.
e. Citizens; all born or adopted Frenchmen, living in France or her colonies, of proper age and sound mind, unconvicted of crime.	Form the army and navy as paid volunteers or conscripts.	Support by their taxes the government.	Are equally judged by the same laws.	Elect deputies and manage local affairs.

c. Constitution of German Empire, dating from 1871 (at the close of the Franco-Prussian war).

The empire is composed of German states of various ranks, each having its special constitution,— as the duchy of Brunswick, the republics of Bremen, Lubeck, and Hamburg, the constitutional kingdoms of Prussia and Bavaria. Each state manages its own affairs according to its own constitution, while the business common to all, as war, colonization, general trade and commerce, common railways, steamboats, and other means of communication, is attended to by the empire, whose organization is as follows: —

Parts of the Empire in	War.	Law.	Administration.
a. Emperor, hereditary monarch of Prussia.	Declares war, subject to *d*, and concludes peace; commander of the	Publishes laws of the empire.	General executive; convokes, opens, dissolves *d* and *e*, which must be convoked annual

Parts of the Empire in	*War.*	*Law.*	*Administration.*
	troops of the empire.		ly; receives and appoints foreign envoys, concludes alliances with foreign states, subject to *d* and *e*; appoints men to the military and naval service of the empire; names the chancellor.
b. Chancellor of the empire.		Proposes bills to *e*, after consultation with *a*.	Presides over and directs the deliberations of *d*; must countersign all measures of *a*, and be responsible for them.
d. Federal Council (*Bundesrath*); composed of about sixty eminent officials, chosen by and representative of the various German states (seventeen are from Prussia.)	Approves or disapproves of declaration of war.	Discusses and passes on bills offered by *e*; proposes measures; discusses constitutional measures; court of appeal in case of difficulties between states.	Can dissolve *e*, with consent of *a*; holds states responsible for their mutual and federal duties; consent necessary to conclusion of foreign alliances relating to general interests.
e. Imperial parliament (*Reichstag*), composed of about four		Proposes and discusses bills, which must be submitted to	Consent necessary to give validity to treaties of alliance affecting

Parts of the Empire in	War.	Law.	Administration.
hundred German citizens chosen by *f*; about two hundred and thirty-six members are from Prussia.		and accepted by *a* and *d* before they can become laws of the empire.	general German interests.
f. Citizens; all Germans living in the German empire, of suitable age, and unconvicted of crime.	Serve in the army for a term of years, and always liable to military service in case of war.	Judged and governed equally by laws of the empire.	Criticise.

NOTE. — Since the government of Germany is so highly localized by states, each state bears the expense of and raises taxes for its own government. For the empire there is no regular system of taxation, and its expenses are met by the revenues from excise and customs-duties, and from the postal and telegraph services.

NOTE. — In all these constitutions, the proceedings of the government and of the legislative bodies are as public as it is thought the good of the State will allow. The proceedings of the lower chamber are generally published in the newspapers of the day. In all of these constitutions, again, elections are decided and bills are carried by the votes of the *majority*.

STUDY ON I.

a. How is the power of the monarch checked? That of the premier? Of the House of Commons? What parts of this constitution seem unnecessary? What is the historic origin of each part? Which part is distinctively modern? What parts are representative? How does the fact that the members of the House of Commons are unpaid

affect their representative value? Their independence? Where does responsibility rest in this constitution?

b. Compare the power of the British monarch and the French president. What necessary check to the power of the latter which the former does not feel? How does the relation of colonists to the home government differ in England and France? Which strikes you as the wiser arrangement, and why? Which has the most thoroughly representative government, England or France, and why? Supposing you knew nothing of the French Revolution, but knew the organizations of France under the "Old Régime" and at present, what great political change would you mark? What great social change? What great religious change?

c. What is the leading state of the German empire? What check is felt by each part of the constitution? To what in the English constitution does each part of *c* correspond? Each part of *b*? What types are evidently copied by *b* and *c*?

What general difference between the upper and lower Houses in these constitutions? What is the bond of union in the nineteenth-century state? By what arrangement does it secure itself against domestic tyranny? Against foreign invasion? What equality exists within it? What does the modern state owe to the feudal state? What has it in common with the Athenian and Roman republics? What difference between its popular assemblies and the assemblies of mediæval estates? The popular assemblies of antiquity? What serves the purpose of the old market-place? What modern inventions enable the large state to be governed as equally and as much by the whole people as the little "city-state" of antiquity? In the modern state by what means must power be gained or held? How does the army of the modern state differ from that of antiquity? Of the middle ages?

STUDY ON OTHER ORGANIZATIONS OF OUR CENTURY.

Looking about you here in America, what new facts of religious organization do you see? Make a list of all the organizations — social, industrial, commercial, educational — that you can think of or find out about which are different from those you have seen in your studies of previous history. For whose benefit are these organizations? What do they show the nineteenth century to be caring for? Do any of them correspond with any organizations you have met before? What relation has each of these organizations to the State?

2. *General Summary of Leading Events of the Century.*

a. International.

1815 TO 1848.

International congresses of European kings and royal ministers called to consider how to suppress or manage revolutionary movements in Naples, Spain, Germany, and Piedmont, which seem to imitate the beginning of the French Revolution; as a result of these conferences, the Italian uprisings are put down by force of Austrian arms, and the absolute rule of the various princes is restored; French armies are sent into Spain, where they liberate the imprisoned king and restore him to power, securing the restoration by numerous executions; the teaching in the German universities is supervised, lest the professors inspire the students with principles of political liberty.

The Greeks revolt against Turkey, who calls Egypt to her aid; its Pasha invades and ravages Greece; England, Russia, and France interfere in her behalf, and drive the Turks from the peninsula; Turkey, hard pressed by European powers, notably by Russia, at length consents, by the treaty of Adrianople, that Greece shall become an independent European power; England, France, and Russia select a Bavarian prince for her king, whom the Greeks accept as their constitutional monarch.

War breaks out in the kingdom of the Netherlands, created by the Congress of Vienna, between the Dutch Protestants of Holland and the Belgian French-speaking Catholics of the old Austrian Netherlands. At a London conference, the Great Powers consent to the separation of Holland and Belgium, allowing the latter country to become an independent state, under the rule of a constitutional king: thus arises the kingdom of Belgium, 1830. — New Italian uprisings in favor of independence and constitutional government are suppressed by Austrian arms.

— The viceroy of Egypt makes war on the Turkish sultan, but is forced by the European powers to make peace.

1848 TO 1853. The Italians, under the leadership of the king of Sardinia, attempt to drive the Austrians out of Northern Italy; they are defeated at Novara, and the Austrians more firmly fixed in power than before. — The Hungarians (Magyars), under the lead of Kossuth, revolt against Austria in behalf of a local Hungarian government and a restoration of the old Hungarian constitution. The Russian agrees to help the Austrian empire, and by her aid the Hungarian uprising is entirely suppressed, its leaders executed or imprisoned, and the constitution of Hungary is declared abolished. — The duchies of Schleswig-Holstein, to the south of Denmark, are proclaimed annexed to Denmark by the Danish king. The people of the duchies revolt, and are aided at first by the Germans and Prussians; afterward, they fight alone. The German confederacy at last enforces peace, and Holstein is occupied by Austrian troops, who deliver the duchy to the Danes on condition that its "rights shall be respected." In 1852, the Treaty of London, signed by the five Great Powers (Pentarchy) and Sweden, appoints a single king for Denmark and the duchies, without consulting the estates of the latter.

1853 TO 1856. War of Russia against Turkey because the latter refuses the former a protectorate over all Christians of the Greek Church in the Turkish empire. England, France, Sardinia, ally themselves with Turkey, and the CRIMEAN WAR opens, — which may be described as a war of Western Europe against Russia. Sebastopol, in the Crimea, is the objective point of attack, in order to ruin the naval power of Russia in the Black Sea. The war ends with the Peace of Paris, in which Turkey agrees to make her Christian subjects equal to the Mohammedans

in their relations with the State, while Russia foregoes her demand to become their protector. Russia promises not to establish arsenals on the Black Sea nor to keep more ships there than the Turkish Porte. The following rules of naval warfare are at this time agreed upon by the European powers: Privateering is and remains abolished; neutral ships and neutral goods are not liable to capture; blockades, to be binding, must be effective.

1856 TO 1870.

France and England join in an expedition against China, on account of the latter country's violation of the treaty with England. They occupy Canton, march upon Pekin, and force the Chinese to agree to admit traders and missionaries into China, and allow European embassies to reside at Pekin.

Sardinia, now allied with France, once more attempts to rid Northern Italy of the Austrian; wins the battles of Magenta and Solferino and signs the Peace of Villafranca, in which Austria gives Lombardy to Sardinia (1859).

Austria and Prussia make war on Denmark because her king has incorporated Schleswig with Denmark; the war ends by a treaty in which the king of Denmark renounces all his rights to Schleswig-Holstein in favor of the emperor of Austria and the king of Prussia; Austria occupies and governs Schleswig, and Prussia, Holstein.

Disputes between Austria and Prussia over the management of Schleswig-Holstein lead to the Austro-Prussian war of 1866, in which Prussia receives the alliance of Italy and the smaller states of North Germany, and Austria is aided by the stronger German states. The battle of Sadowa decides the conflict, and by the terms of the peace Austria consents to the organization of a new German confederation, from which she shall be excluded; Schleswig-Holstein is resigned to Prussia, who also gains other German territory nearly 30,000 square miles in

extent; the Austrians yield their claims on Venice, which joins itself to the new kingdom of Italy.

War threatens between France and Prussia on account of claims to frontier territory made by Napoleon III. A conference is called at London which recognizes Italy as one of the Great Powers, and for the present reconciles Prussia and France.

1870 TO 1871. *Franco-Prussian War.*—A prince of Hohenzollern is elected to the Spanish throne; his withdrawal is demanded by France. After he voluntarily resigns his claims, the French emperor demands of the Prussian king a promise "that he will never again allow the candidacy of the prince for the Spanish crown." The king will not promise, and the manner of his refusal displeases the emperor, who regards it as an insult, and declares war of France against Prussia. The French, hard pressed by Prussia, withdraw their troops from Rome, which declares itself annexed to the kingdom of Italy, whose capital it becomes. The French are badly beaten at Sedan; the German armies march on Paris, besiege it, and compel a peace. By its terms (Convention of Versailles), France cedes Elsass (Alsace) and German Lorraine to Germany. Germany is now declared an empire under the leadership of Prussia, whose king takes the title of GERMAN EMPEROR.

1871 TO 1876. The period is marked by a struggle of Church and State in Prussia, Switzerland, Italy, in regard to the functions of each in regard to education, marriage, and the appointment of clergy. In Italy, the monasteries are dissolved and their property appropriated by the State; in Switzerland, a national Catholic Church is formed, whose clergy are elected by the people; in Germany, marriages and the registration of births and deaths are made a part of the business of the State. In

Spain, civil war between republicans and two claimants of the Spanish throne, ends in the restoration of a constitutional monarchy.

1876 TO 1880.

The Christian subjects of the Turkish Porte revolt against him in behalf of religious toleration and just taxation. The revolt is suppressed with great violence and cruelty; Russia once more declares herself protector of the Greek Christians, and threatens war. The Powers hold a conference at Constantinople, in which they unsuccessfully attempt to com-

pose the existing difficulties. The Porte being unwilling to submit to their dictation, they leave Constantinople, and Russia makes war on Turkey (*Turco-Russian war*, 1877–78). The war ends in the Peace of San Stefano, which makes Servia and Montenegro independent, and enlarges their boundaries at Turkey's expense; Roumania becomes independent, while Bulgaria remains tributary to the Porte, but with a Christian prince and independent administration and troops; the Porte promises reform

within his European lands, and agrees to give Russia large parts of Armenia and some new European territory. England and Austria, being dissatisfied with this treaty, threaten to make war on Russia; Germany mediates for peace, and the Congress of Berlin is called, under the presidency of Prince Bismarck, prime minister of Prussia; the Peace of San Stefano is somewhat modified in favor of Turkey; Southern Bulgaria is restored to the immediate rule of the sultan, under the name of East-Roumelia; Russian troops are to leave the Christian provinces within a year; Turkey is advised to cede a part of Epirus and Thessaly to Greece; in all the states of the Turkish peninsula political equality is to exist for men of all creeds; Austria is allowed military occupation and administration of Bosnia and Herzegovina. The Porte delays to deliver over the promised territories, and is threatened into obedience by the presence of a squadron sent by all the Great Powers. A conference of their ambassadors, meanwhile, meeting at Constantinople, persuades the sultan to yield to Greece territories on her northern frontier.

Russia threatening Germany by an alliance with France, Bismarck negotiates a defensive alliance of Prussia and Austria.

STUDY ON 2, *a*.

What check is placed upon the aggressive tendencies of any great power of Europe? What protection have the smaller states of Europe against such a fate as Poland suffered? What are the political units of Europe? What bonds of unity exist within these units? What natural reasons for war between the two parts of the kingdom of the Netherlands? What new states have been formed within our century? At whose expense? How far are these true political units of the kind named above? What true political units exist still unrecognized? What tendency is shown in the political congresses, conferences, and treaties of this time? What do the wars of our century show to be the leading desires of the European peoples and governments? What great good has been accomplished by these wars?

What injustice appears in some of them? What state is Europe especially watchful of? Which of the wars of this century do you regard as notably important? Why? Why should Turkey be called the "sick man"?

b. France.

1815 to 1848.

Lewis XVIII. proclaims a liberal constitution, but presently laws are passed that restrict the freedom of the press and of elections. Parties arise, in favor of the "Old Régime," in favor of constitutional monarchy, in favor of the Bonapartes, in favor of a republic. Under his successor, Charles X., the national guard is disbanded. — Algeria is conquered and occupied by the French (1830). — New elections take place, which return a liberal majority to the parliamentary chambers; the government declares the elections illegal, restricts the right of suffrage to rich land-owners, prohibits the publication of newspapers and pamphlets without the permission of the king. The Parisians revolt, and Thiers protests; a national guard is again formed, under Lafayette. Charles X. abdicates and Louis Philippe, of the younger line of the House of Bourbon (Orléans), comes to the throne; he proclaims liberal measures and better constitutional government. His life is attempted by means of an "infernal machine," and laws are once more passed restricting the liberty of the press.

Louis Napoleon, the nephew of Bonaparte, tries to get himself proclaimed as emperor; still further development of parties; demands for reforms in elections and in the civil service rejected by the government (1848). Revolution, largely conducted by members of secret socialistic[1] societies. Louis Philippe abdicates, and a republic is

[1] In general, the aims of socialism are to organize society in the interests of labor rather than capital; and to substitute for the principle of competition in industry some form of social and coöperative labor.

proclaimed. Louis Blanc, a leading socialist, agitates for the organization of labor, and public workshops are established at the expense of the State, although not in accordance with the designs of Blanc; they are closed, and an insurrection of laborers ensues, which is suppressed by the government troops and the national guard. Louis Napoleon is elected president of the republic.

1848 TO 1870. Louis Napoleon, by a "stroke of state" (*coup d'état* of Dec. 2, 1851), causes the leaders of the Republican and Orleanist parties to be arrested and imprisoned, dissolves the national assembly, annuls the constitution, crushes the rising revolt of Paris, and summons the whole people to an election. They elect Louis Napoleon president of the republic for ten years. He banishes his most important political enemies, establishes a constitution like that of the First Empire, and restricts the liberty of the press; in the following year he is made Napoleon III., Emperor of the French, by decree of the senate, confirmed by vote of the whole people (*plébiscite*).

1870 TO 1871. During the siege of Paris the socialistic party in Paris gain the upper hand, and hold rule for a short time under the title of the *Paris Commune*. They are aided by socialists from all nations. The national troops attack and conquer them; 40,000 or 50,000 socialists are arrested, and their leaders are shot or transported. Meanwhile, after the defeats of Sedan and the fall of Paris into the hands of the Prussians, France is proclaimed for the third time a republic, with Thiers for its first president.

1871 TO 1880. Owing to a hostile combination of the various monarchical parties, Thiers is forced to resign, and MacMahon is chosen president by the National Assembly. The long discussions over the constitution end in 1875, with the form given on p. 495. The president,

MacMahon, unable to work effectively and harmoniously with the legislative chambers, resigns, and Grévy takes his place. Education is taken entirely out of the hands of the priests.

c. Great Britain.

During the period of the French Revolution England had granted representative institutions to Canada; an agitation had arisen in Ireland for entire separation from England, and a national government. This agitation was put down by force of arms and by "cruel severities," and the act of union was passed, by which the government of Ireland and England was combined under a single imperial parliament, while the Irish and English Churches were united into one "Protestant Episcopal Church." In 1807 the slave-trade had been abolished in the British dominions. The sudden and extensive introduction of machinery into many important manufactures had thrown many hand-workers out of employment, and produced great misery in the manufacturing districts. This misery led to riot, machine-breaking (*Luddites*), and demands for legal protection for the rights of laborers; the newspaper called the "Weekly Political Register" did much to foment discontent, and from every side came demands for social and political reforms.

Holland having joined France in war against England (1795), England seized the colonial possessions of the latter, notably the Cape of Good Hope and Ceylon, which, from this time forward, British colonists began to settle and rule. Australia was also taken possession of, the first colonists being British convicts.

1815 TO 1848.

The British compel the dey of Algiers to abolish Christian slavery. — The sufferings of the laboring classes cause violent agitations, culminating

in giant meetings at Manchester, demanding parliamentary reform. These meetings are broken up by government troops; the "*habeas corpus*" is temporarily suspended, and acts are passed in parliament, designed for the suppression of publications and assemblies calculated to disturb the peace. From this time dates the rapid development of Conservative and Liberal parties in English politics.

Lord John Russell moves the repeal of the corporation and test acts, thus admitting Protestant dissenters to public office. This is soon followed by the Catholic relief act, which opens government positions to Catholics also. Under William IV. (1830–1837), Lord John Russell brings forward a reform bill, by which the right of suffrage is much more widely and more justly given; rejected by parliament, parliament is dissolved; brought forward in the next parliament, it is passed by the Commons, rejected by the Lords; riots ensue throughout England. In 1832 it is finally passed, and thus the large manufacturing towns more nearly receive a due share of political power. In the same year a bill passes parliament abolishing slavery throughout the British dominion, and giving a recompense of $100,000,000 to the slave-owners.

Acquisition of new territory and new dominion in India; in some cases the English become, by request, the guardians or protectors of Hindoo chiefs or monarchs. Widow-burning is abolished, and the order of *Thugs*, or hereditary assassins, suppressed.

1837. *Accession of Victoria.*— The working people of Birmingham and vicinity (*Chartists*) meet and draw up a people's charter, which asks for annual parliaments, universal manhood suffrage, vote by ballot instead of by acclamation, abolition of any property qualification for seats in parliament, and the payment of members. Parliament rejects their demands; riots follow, which are

put down. — At Manchester John Bright and Richard Cobden form an *Anti-Corn-Law League* in favor of free trade. Owing to this agitation the Corn-Laws[1] are repealed, and many other duties are either abolished or lessened (1846). — Famine in Ireland and commercial distress in England. — Continued difficulties with the laboring classes, many of whom are thrown out of work, while the rest work at starvation prices on account of the introduction of machinery. Legislation to fix wages and suppress discontent proves inefficient. — In the East the British try to force a ruler on Afghanistan, subservient to their interests. The Afghans revolt and expel the British, who soon return with strong military forces and replace their own appointee. The Chinese emperor forbids the opium-trade, and the Chinese destroy great quantities of opium in the hands of the British; the latter continue the trade and claim redress, whereupon the Chinese make war upon them, but are in the end forced to meet their demands (*Opium war*).

1848. Rebellion in Ireland and renewed chartist agitation in England; both suppressed.

1848 to 1868. The navigation laws are repealed in favor of free trade. Property qualification of members of parliament removed, and Jews admitted to seats; the British dominion in India constantly extends, and the queen gains the title of sovereign of India (1858). —

[1] In general, the term applied to laws intended to protect grain-growers from foreign competition by forbidding importation of wheat without heavy duties, which shall raise its price to that demanded by native land-owners. The Corn-Laws here referred to, however, were especially notorious and grievous, since a succession of bad harvests and the Napoleonic wars had raised the price of English wheat to absolutely famine prices. In order to profit by these circumstances as long as possible, the Corn-Laws of 1815 were passed in order to force a continuation of the high prices of corn.

The suffrage is greatly extended. — Submarine cables unite England with France and America. — Canada, Nova Scotia, and New Brunswick are formed into the Dominion of Canada, each province managing its own local affairs; representative governments are formed for Australia and other Pacific colonial possessions.

1868 TO 1880. Liberal elections in Great Britain, resulting in placing Gladstone, the Liberal leader, at the head of affairs; the Irish Church is disestablished, thus freeing Catholic Ireland from the injustice of supporting a Protestant Church. — The Suez Canal is opened. — The Irish land act is passed (1870), an act which endeavors to correct some of the unjust and oppressive conditions of the tenants of Irish landlords, compensate them for improvements and protect them from sudden and unreasonable eviction. Education is made compulsory, and provided for by the State; voting by ballot is introduced.

Disraeli, prime minister; shares in the Suez Canal are bought from the khedive of Egypt; the queen receives the title of *Empress of India.* — Constant agitation in Ireland for juster arrangements in the management of land, the relations of land-owners and tenants, and above all, for independence from English control in local government. The most notable leader in these agitations is Parnell. In 1880, under Gladstone, an Irish land act is passed, which provides for free sale, fair rents, fixed tenure (the three *F*'s), and establishes a special court for trying differences between landlords and tenants.

Colonial difficulties with frontier tribes: in Africa, with Zulus and Ashantees; in India, with Afghans.

d. Notable Events and Changes in other Countries.

The Spanish and Portuguese colonies in South America become independent states of the constitutional, and very

generally of the republican, type. — Mexico revolts against Spanish rule, and becomes a republic (1823). — The Poles revolt against the Russians in favor of national independence; they are subdued by force of arms, and deprived of their former constitution. — In Russia serfdom is abolished by an imperial decree (1858–1863); — a strong Nihilist party is formed opposing the whole Russian system; having no legislative bodies and no free press by which to urge reform, modify the absolutism of the czars, and correct the abuses of the State, they diffuse as widely as possible, through secret organizations and publications, extreme revolutionary ideas of society and politics. — Austria, after her defeat at Sadowa, reorganizes her government in accordance with constitutional principles, becomes reconciled with Hungary, and restores her constitution. — Civil wars in Spain between various parties and rival claimants to the throne end in the establishment of a constitutional monarchy. — In the United States, long agitations against slavery end in the Civil War and the *Emancipation Proclamation* of Abraham Lincoln, which gives freedom to the negroes without compensation to their masters.

STUDY ON 2, *b–d*.

What point in the remark that the kings of the Restoration (Bourbons) "had learned nothing and had forgotten nothing"? From the events and measures of the period in France, what would seem to be regarded as the most formidable of modern political forces? Why should it be so regarded? How can you account for the popularity of Louis Napoleon? What new revolution threatens France? What principle seems to have been thoroughly established by the first French Revolution?

What political tendency is growing in England during this whole century? What common measures are taken in both countries to suppress agitation? Compare the demands of the "Chartists" with the various acts of parliament from 1848 onward; how far have they been answered? What acts of injustice in the colonial policy of

England? What beneficial measures has she initiated? What long-standing religious injustices are righted in this century? Whom did the corn-laws benefit, and how? Whom injure? Explain how it was that the introduction of machinery caused great misery among the artisan classes. What social and what political trouble appears in Ireland? What is the importance of the Suez Canal to England? What great social revolution has taken place in this century, both in England and the United States? With what difference? In what other country has a similar revolution occurred? What other facts do you find in *d* similar to facts and tendencies noticed in *b* and *c*? Compare Hungary and Ireland. What acts of civilized countries in this century would you name unchristian?

STUDY ON MAP, PAGES 516, 517.

What countries in Europe have political boundaries corresponding with their natural boundaries? Within these natural boundaries, what bonds of union exist among the people? Between what countries will you expect to find ill-feeling on account of the question of boundaries? What natural geographical units are not yet political units? What events or agitations correspond to this fact? Judging from the map alone, what part of Europe would you expect to find most easily involved in war?

STUDY ON MAP, PAGES 520, 521.

What relation between Europe and the rest of the world? What great movement of population is evidently taking place? What must result to the world from this movement in point of material civilization? In point of cosmopolitanism? Of community of institutions and thought? How does this movement correspond to the Greek, Macedonian, and Roman movements of population? How does it differ? What countries are likely to crowd each other in this movement? What effect will this have on the international relations of Europe? Compare the civilized area shown by this map with that seen in map on p. 2. Compare the civilizations.

3. *Special Study on the Development of the German Empire,* 1815–1880.

1815 TO 1848.

At the Congress of Vienna, Stein demands that constitutional governments be established in the states of the new German Confederation. This

proposition is overruled by the influence of the Austrian minister, Metternich, and each prince is left free to rule as he pleases, with or without a constitution. Metternich's view of the matter appears in the following extract from his political "Confession of Faith": —

"Kings have to calculate the chances of their very existence in the immediate future; passions are let loose and league together to overthrow . . . religion, public morality, laws, customs, rights, and duties. . . .

"Union between the monarchs is the basis of the policy which must now be followed to save society from utter ruin. . . .

"We are certainly not alone in questioning if society can exist with the liberty of the press, a scourge unknown to the world before the latter half of the seventeenth century, and restrained until the end of the eighteenth, with scarcely any exception but England. . . .

"The first principle to be followed by monarchs . . . should be that of maintaining the stability of political institutions against the disorganized excitement which has taken possession of men's minds; . . . and respect for laws actually in force against a desire for their destruction. . . .

"The first need of society is to be maintained by strong authority, and not to govern itself. . . . The first and greatest concern for the immense majority of every nation is the stability of its laws, . . . never their change."

The action of the Congress of Vienna rouses great indignation throughout the German universities. Student-societies and gymnastic-unions are everywhere formed, with German unity and liberty for their real aim. In 1817 occurs the three-hundredth anniversary of the nailing of Luther's theses to the church-door of Wittenberg. The students hold a commemoration festival on the Wartburg, when, with speeches and huzzas, they burn in a roaring

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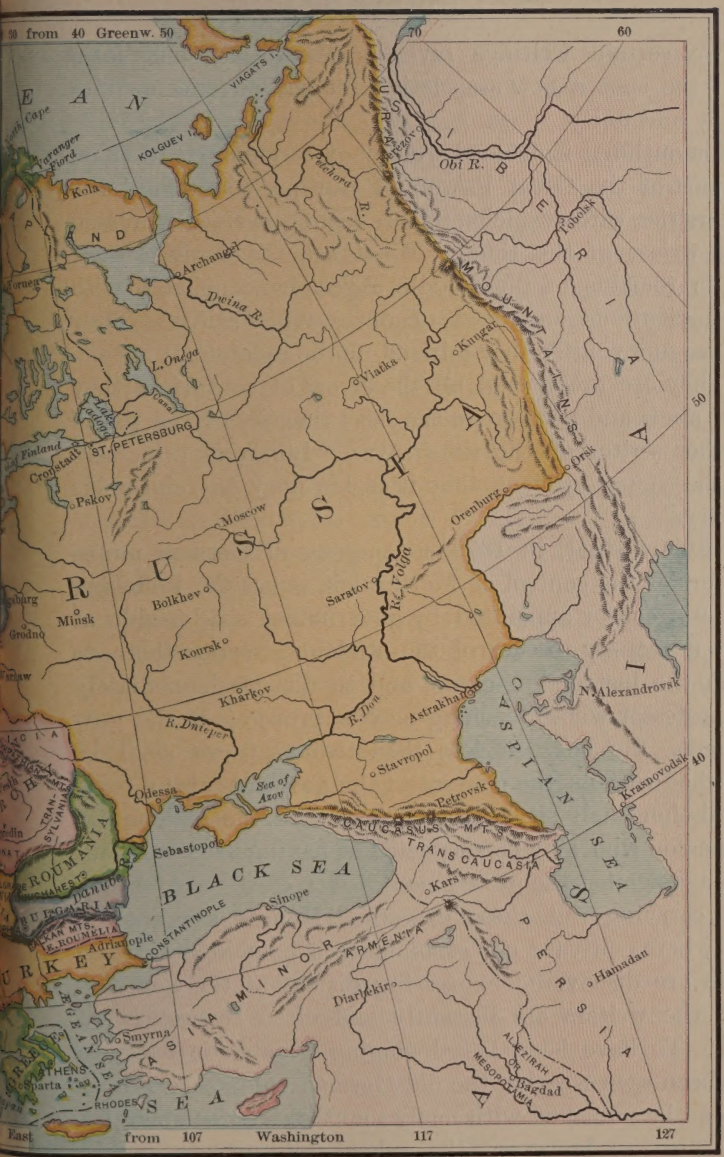

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bonfire certain writings favoring absolutism, and form upon the spot a new association for the advancement of liberty and unity.

This outburst is deemed worthy of serious attention on the part of the Great Powers of Europe, who regard the universities with suspicion; their feeling is thus expressed by a writer of the time: "What are the Universities? Gothic remains of the Middle Ages, irreconcilable with the institutions and need of our own century. They confuse our youth; they mislead public opinion. . . .

"They are archives of all the errors of centuries; they beget anew and perpetuate the false theories of the past." Another writer of the time says: "Ignorant professors tell the young student that it is his duty to reform his country."

It follows that, in 1819, a Congress of German ministers, under the control of Metternich, issues the following law: "A censor appointed by government shall reside at every university to control the student societies there, to watch the instruction given, and to dismiss immediately any professor whose teaching may be injurious to the government. No book of less than twenty pages shall be published without the consent of the governments; a royal commission shall sit at Mayence to examine and punish any person who may be suspected of having used seditious language against the government."

In carrying out these decrees, "Houses are entered everywhere; private correspondence is examined. When letters are discovered expressing dismay at the new tyranny, the writers are instantly and often severely punished. To have been heard singing a patriotic song, to have been seen wearing the old German colors, are crimes that can be punished with many months' imprisonment."

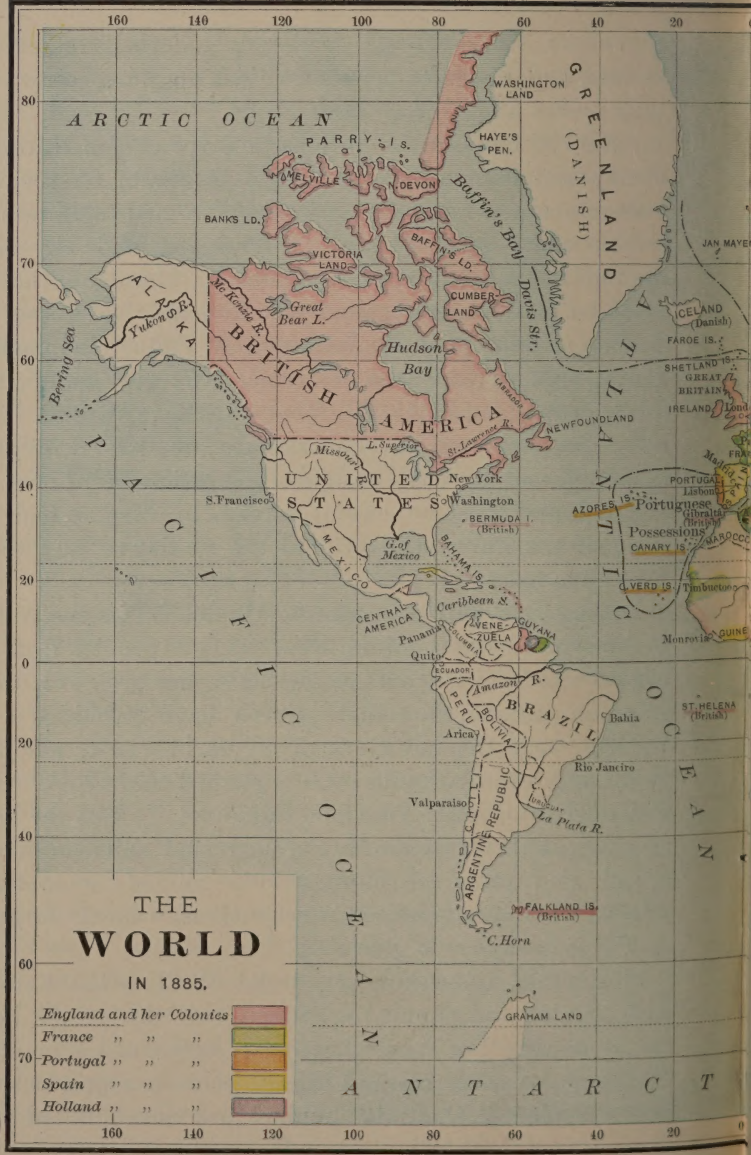
In Austria, however, the school-children are taught

"to honor the sovereign as they would their father and mother, and to remember that he has absolute power over their bodies and over all their goods."

After the news of revolutions in favor of constitutional liberty and national independence in Spain, Greece, and Italy, three new German societies are formed to agitate for similar ends, — the *Teutonia*, *Germania*, and *Arminia;* the latter is named after Arminius or Hermann, the old defender of Germany against the Romans. Of these, the *Germania* consists of the followers of Victor Hugo and of Heine, and spreads the doctrine, "Forget nationality; think only of humanity; princes only have diverse interests; the people of all countries are friends." Continual agitation, met by the continual opposition of princes, instigated, and to some extent forced, by Metternich. In some of the states, the princes try palliative, in others, repressive measures.

During this period occurs at Hambach the festival of the German May. More than 25,000 people, from all classes and from all parts of Germany, are present; bands play the national airs that princes have forbidden; the feasters wear the old German colors of black, red, and gold; and upon a banner are inscribed the words, "Germany desires 'Unity, Freedom, Equality!'" But the chief speakers at this German May are arrested and convicted; speech and press are more strictly gagged; even those princes who have promised constitutions, "mostly forget," as Freeman says, "to give them."

Meanwhile, a new king, Frederick William the Fourth, has come to the throne of Prussia, and the people hope for a change; but he declares: "A sheet of paper shall not come between me and my subjects; paragraphs shall not rule us, nor shall they replace our time-honored reliance on one another."



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1848 TO 1870. With the news of the second French Revolution, and the establishment of a new French republic, the agitation in Germany increases; excited political meetings are held, and street fights (*barricades*) occur in Berlin and in Vienna. The latter city falls into the hands of citizens and students, and Metternich is, for the time being, compelled to flee. These disturbances result in the calling of a German National Assembly at Frankfort, for the purpose of making a constitution for Germany. This Assembly discusses a union of the German states, and decides upon a central government with two representative bodies, one of which is to be elected by universal suffrage.

Two parties now arise in Germany, one wishing to retain, the other to exclude, Austria from the Confederation; the latter party looks to Prussia as its natural leader. The period is full of quarrels and of discontent over the constitution of Germany as a whole, and over the constitutions of separate states. As a result of these long agitations, it may be said in general, that nearly all the German states gain some form of constitutional government; about half of these constitutions are granted between 1818 and 1848, and the rest between 1848 and 1870. As for the long-growing jealousy of Austria and Prussia, it culminates at Sadowa (see p. 503) with the exclusion of Austria from the Confederacy and the formation of a North German Confederation, under the leadership of Prussia, with Bismarck for its chancellor. This government has two representative chambers, one representing the governments of the various states, the other elected by universal suffrage.

1870 TO 1871. During the progress of the Franco-Prussian war, Lewis, king of Bavaria, sends the following circular-letter to the king of Saxony and to the other rulers of the various German states: —

"Most serene and powerful Prince, dear Friend, Brother, and Cousin: —

"Victoriously led by Prussia's heroic King, the German tribes, who for centuries have been united in language, manners, science, and art, now celebrate a brotherhood of arms which gives a glorious proof of the importance of the power of a united Germany. . . . I now address myself to the German Sovereigns, and especially to your majesty, to propose that you should, together with me, urge upon his majesty the King of Prussia, that the exercise of the presidential rights be united with the title of Emperor."

The king of Prussia accordingly, on Jan. 17, 1871, thus addresses the German armies: —

"On this day, ever memorable to me and my House, I take, with the consent of the German Princes, and the adhesion of all the German people, in addition to my rank as King of Prussia, that of German Emperor. Your bravery and endurance, which I again recognize to the fullest extent, have hastened the work of the unification of Germany, a result which you have achieved at the sacrifice of so much blood.

"Let it always be remembered that brotherly feeling, bravery, and obedience, have rendered the army victorious."

On the next day, at Versailles, in the palace of Lewis XIV., the German Empire is solemnly proclaimed with the constitution given on p. 497.

1871 TO 1880.

Two great agitations mark this decade for Germany, the struggle with the Ultramontanists, who assert the power of the pope as against that of the State, and the struggle with the Socialists. In both of these conflicts compromise measures have been adopted on the part of Bismarck.

STUDY ON 3.

What are the two aims of agitation in Germany up to 1870? Which of these aims is peculiar to Germany? Which is characteristic of the century? What advantages does Metternich see in kings? Why does he call the "liberty of the press" a scourge? What power

is closely allied with this in Germany? What power is set to work to counteract it in Austria? What oppressions in Germany are peculiar to this century? What is the weak point in what Frederick William IV. says? What events prove that the internal peace and order of one European country are of value to every other? How far do events in Germany prove the use of the agitations and difficulties of

the century? What principle of government do they thoroughly recognize?

What feelings are shown in the circular letter of Lewis of Bavaria? In the address of the Prussian king to the army? What trouble does Germany experience from 1871–1880, in common with other countries of Europe?

4. *Special Study on the Development of the Kingdom of Italy.*

a. STUDY ON MAP OF "ITALY IN 1815."

What part of Italy is under native Italian rule? What historic reason is there for the presence of Austrian and Spanish rulers? For the pope as a temporal ruler? Of these various rulers, which will appeal most to Italian sympathies, and why?

b. Summary of Leading Italian Events, 1815–1870; (compare with 2).

1820 TO 1821.

Revolution in Spain; the Spaniards demand and temporarily obtain a written constitution of the English type. — The Neapolitans at once revolt and declare their right to the same privileges as the Spaniards; their king yields, and swears to rule by a free constitution. An unsuccessful Sicilian revolt for independence follows. The Austrian prime minister, Metternich, calls a congress of the kings, emperors, and prime ministers of Europe, and Austria, Russia, and Prussia combine to suppress the south Italian rebellions; this congress issues the following manifesto: "The events that have recently taken place in Naples have necessarily created a sentiment of profound uneasiness in the minds of the Sovereigns who have charged themselves with the duty of watching over the tranquillity of Europe. They have recently crushed the Revolution, and yet they now find that it is still alive. . . . They have, therefore, agreed to hold counsel together, and, if necessary, to take up arms in common with the view of putting an

end to the disturbances in the kingdom of the Two Sicilies. . . ." — An Austrian army enters the kingdom of the Two Sicilies and restores the absolute royal power; "about a thousand persons are condemned to death, prison, or exile;" to all this the Neapolitan king voluntarily consents.

1821 TO 1848. Meanwhile "Young Italy," a secret society for making Italy free and independent, is growing up under the leadership of Mazzini.

1848. The Sardinian king grants a new constitution to his people; Sicily and Naples revolt, and a free constitution is again granted by their king. — Northern Italy revolts against Austria; the Sardinian king joins the insurgents, and Austria is for the time worsted. The revolts in southern and central Italy increase in fury, and the Sicilian king is compelled to grant a new democratic constitution; Venice, temporarily free from Austria, is proclaimed a republic under the leadership of Manin. — The Sardinians fight the Austrians at Novara; are defeated and submit to peace on condition that all shall be as before. — VICTOR EMMANUEL becomes king of Sardinia. Revolution in Rome against the papal government ends in the establishment of the Roman republic. Garibaldi is its general, and Mazzini its most prominent leader.

Insurrection for popular rights breaks forth in Genoa, Leghorn, Florence; France, Spain, and Austria send troops into Italy to restore the old order. The French enter Rome; Garibaldi and Mazzini escape; Venice is retaken, and the Austrian power re-established in northern Italy.

1854 TO 1859. Sardinia, in alliance with France and England, gives them effective aid in the Crimean war. When the peace of Paris is concluded, Cavour, the

prime minister of Victor Emmanuel, urges strongly the dangers to Italy from Austrian occupation; Napoleon III. agrees to help Sardinia in case of a war with Austria, and Victor Emmanuel's daughter is married into the Napoleon family. Austrian troops are now concentrated on the Sardinian frontier, and Sardinia prepares for war; volunteers from all Italy join her; Florence, by a popular vote, declares that Italy shall be independent of Austria, and places herself under the leadership of Sardinia and Victor Emmanuel. Austria now demands that Sardinia shall disarm and dismiss the Italian volunteers. War follows; the Italians under Victor Emmanuel, allied with the French under Napoleon III., win the victories of Magenta and Solferino. Milan, evacuated by the Austrians, declares itself annexed to Sardinia. Modena and Parma likewise declare themselves to be under the lead of Victor Emmanuel. The war ends with the peace of Villafranca; Austria cedes the greater part of Lombardy to Napoleon, who is to give it to Sardinia; the two emperors promise to urge an Italian confederation, with the pope for its honorary president, but the rights of the Austrian dukes ruling in north Italy are expressly reserved. Romagna at once declares in popular assembly for annexation to Sardinia, and its government is organized by Victor Emmanuel. The pope excommunicates all the promoters of this usurpation; but the placards of excommunication require an armed force to protect them. Tuscany, in popular assembly, votes that the Austrians are deposed and the country annexed to Sardinia.

1860 TO 1870.

Northern Italy, except Venice, is now united under Sardinian rule; Sicily desires to join this union, but Victor Emmanuel hesitates to accept this new responsibility. Garibaldi, however, aided by Mazzini and a band of volunteers, enters Sicily, heads

a revolt against the Spanish Bourbons, wins Sicily and Naples, becomes their dictator, but shortly declares Victor Emmanuel "king of Italy." The king, however, does not accept this trust until he is chosen ruler by the votes of the people themselves. This following soon, he becomes king of all Italy save of Venice, still in the hands of Austria, and Rome, under the temporal rule of the pope, upheld by French troops. In 1866, comes the battle of Sadowa, after which Austria surrenders the possession of Venice; Venice at once, by universal suffrage, votes herself a part of the new Italy. Rome alone remains under foreign influence; but, on account of the Franco-Prussian war, France is forced to recall her troops from Rome. Victor Emmanuel enters the city, and the Romans enthusiastically vote themselves his loyal subjects. Thus Italy is united under the constitutional rule of Victor Emmanuel, and is once more governed from its historic centre.

STUDY ON *b*.

What are the two leading movements in Italian history, 1815–1870? What great feeling inspires each movement? Name the other events in Europe which correspond to each of these movements. What facts of Italian history stimulate each of these movements? What logical reason is there for the interference of European monarchs in Neapolitan affairs? What facts sustain this logic? How could the Neapolitan king have secured his power and established peace? What power is on the side of Austria? On the side of the Italian agitators? Of what use to Italy was the participation of Sardinia in the Crimean war? Of what political value is the marriage of Victor Emmanuel's daughter? Of what historic enmity does Cavour take advantage in his alliance with Napoleon III.? What two facts make Victor Emmanuel the natural leader in the two Italian movements of our century? What great modern principle is recognized in the union of the various states of Italy to Sardinia? What two facts make Rome the natural capital of Italy?

c. Incidents and Sayings Illustrative of the Life and Character of Victor Emmanuel. (Dicey.)

Victor Emmanuel and his brother rose at dawn, "studied hard, lived simply, and were trained, almost before they were out of short clothes, to wear a uniform and carry arms." "Summer or winter, wet or dry, Charles Albert [their father] never missed the weekly reviews of the garrison of Turin, . . . and at these reviews he was invariably accompanied by his two boys." "Victor Emmanuel . . . learned to speak Italian perfectly, as well as French, the former accomplishment being by no means a common one in Piedmont, where French was the language of society, while the people spoke Piedmontese, a strange *patois*, . . . in which the Italian element is barely predominant. He was also taught Latin, Roman history, the Catechism, and the art of war."

After the battle of Novara, "as Victor Emmanuel rode away at the head of his shattered regiments, he turned around towards the Austrian columns, which were pressing close upon his heels, brandished his sword towards the enemy, and said with a deep curse, 'But Italy shall be.' . . . Whether the words were used or not at the time assigned, it is certain that, from the day of Novara to that on which he entered Rome as king, Victor Emmanuel never wavered in his resolve that 'Italy should be.'"

In 1849, in an appeal to the electors, Victor Emmanuel writes: "Never till the present day has the House of Savoy appealed in vain to the loyalty, the good sense, and the affection of its subjects; I have therefore the right to trust in my people at the present moment, and to feel assured that, united one with the other, we shall be able to uphold the Constitution, and to preserve the country from the dangers which threaten us."

In 1859, referring to obligations alike to European powers and to Italy, Victor Emmanuel thus speaks to his parliament: "Our condition is not free from danger, because, although we respect treaties, we are not, and cannot be, insensible to the cry of anguish which is raised towards as from so many parts of Italy. Strong, however, in union, confident in our good

right, we await, at once prudent and determined, the decrees of Divine Providence."

When war was finally declared by Sardinia against Austria, and Cavour returned from Paris with the promise of French aid, he was welcomed with strong enthusiasm by the people of Turin. When he went to tell the king of his reception, Victor Emmanuel interrupted with the words: "There is no need for you to tell me anything, for while you were standing on the balcony, I was standing amidst the crowd below, shouting, 'Hurrah for Cavour!' with the best of them."

For this war, as he said, the king "had prayed and waited ten long years."

Speaking of Mazzini at this time, he said: "You may depend upon it that, if I had believed Mazzini had had it in his power to make Italy independent, I should long ago have been a Mazzinean myself."

"Indeed, at this moment Victor Emmanuel's elation of spirit was so great, that his generals and ministers thought it necessary to caution him against any reckless exposure of his person on the field of battle; but to all these remonstrances the king turned a deaf ear. 'I am going,' he said, 'to send some thousands of men to death, and how could I ask them to die for Italy if I was not prepared to show them by my own example that the cause was one worth dying for?'"

After the Peace of Villafranca, "the advice tendered to the leaders of the National movement in the insurgent provinces was to continue their preparations for resistance, and to trust, in case of need, to the House of Savoy. 'You may promise the Bolognese,' said the king, 'that if the Austrians should invade the sacred soil of our country, I will abdicate as my father did, and will come and take service as a private soldier in the ranks of their Volunteers.'"

When the news came to Victor Emmanuel that Rome was again free to be the capital of Italy, he exclaimed: "At last . . . our arduous task is accomplished, and our country is reconstructed. The name of Rome, which is the grandest name

uttered by the mouths of men, is joined with the name of Italy, the name which is dearest to my heart."

d. Words of Count Cavour.

"I am an honest middle-course man, desiring and hoping for social progress with all my might, but resolved not to purchase it at the cost of a universal overthrow. . . . I foresee that a tolerably violent crisis is inevitable. But I would have that crisis brought about with all the discretion compatible with existing circumstances; and, besides this, I am more than persuaded that the mad attempts made by the men of action do but retard and render it more risky."

Cavour writes in 1854: "Since Providence has so willed it that Piedmont should alone be free and independent in Italy, it is the duty of Piedmont to use that liberty and independence in pleading the cause of our unfortunate peninsula before Europe. We will not shrink from that perilous task; the king and the country are determined to accomplish it to the uttermost. . . . My whole life is consecrated to one object, — that of the emancipation of my country."

In the Sardinian parliament Cavour writes thus in regard to sending soldiers to the Crimean war: "Our country must give evidence that her children can fight courageously on the field. Believe this, that the glory our soldiers will know how to achieve on the Eastern coast will do more for the future of Italy than all the noisy talking in the world. . . ."

Again, and later, "Ill luck to him who renounces the land of his birth; who renounces his brothers as unworthy of him. For myself, I am decided. . . . Happy or unhappy, my country shall have my whole life."

At twenty-four he writes: "Society is marching with long strides toward democracy. . . . Is it a good? is it an evil? I know little enough; but it is, in my opinion, the inevitable future of humanity. Let us prepare ourselves for it, or, at least, let us prepare our descendants, whom it concerns more than us."

e. Extracts from Mazzini (from a pamphlet published in London after the battle of Novara).

Mazzini describes his followers as "the sole party deserving the name of National, because while leaving intact each man's individual convictions, whether monarchial or republican, and asserting that the form of government shall be decided by the whole nation, legally represented, it inscribes upon its banner, 'War by all, and for all: The Nation for the Nation. . . .'

"The path, I repeat, is clear. It is the path of Action, and they must pursue it, regardless of persecutions, delusions, or calumny; they must live and die in faith and in action. The creation of Italy is an aim, which, achieved, will change the fate of Europe, and of Humanity. They must rise to the height of the Idea, and learn to truly love and to despise, — to love their Italian country with all their heart and soul, and to despise with all their soul the sufferings that inexorably attend upon that love. . . ."

* * * * * * *

"To labour to destroy the dualism set up between Piedmont and Italy; to *Italianize* Piedmont, and convince her that she is but a zone of Italy, — the freest, — therefore having the greatest duties to perform. . . .

"To unceasingly recall the Italians to the worship of the True; to the adoration of principles; to morality, without which they cannot exist as a Nation; to teach them to abhor all those paltry falsehoods, small artifices, and cowardly transactions, which profane and degrade the cause of a People, the number of whose martyrs already suffices to found a religion.

"And, above all things, to prepare Action — Insurrection.

"This is the program of all who profess themselves Apostles of the Nation."

* * * * * * *

"We recognize no judges but God, our own consciences, and the Italy of the future. . . ."

"We hold it important to say that . . . we have no duties, save to the common country; that we hold omnipotent the duty

of aiding the emancipation of our brethren; that we believe the material means of every Italian city sacredly to belong to the National enterprise, that wheresoever the people desire to mobilise them for that intent we will encourage them to do it, as to a holy act."

"When a people is enslaved, encircled by terror, bayonets, and spies, I know of but one possible educational initiative, — that of violently exterminating spies, bayonets, and terror, and setting the people free and emancipated, face to face with their own mission.

"Even if the Italians knew how and were allowed to read, I would therefore still say to those who cry, 'Books, systems, not arms,' '*Arms and Books;* first conquer yourselves a country, — Country is Duty, acknowledged, recognized, and felt. Your country is the idea of a mission to be fulfilled. Your country is a link, a communion, a visible Evangel of love among twenty-five millions of men, destined to become a Nation.'"

STUDY ON *c, d, e.*

How does each point in Victor Emmanuel's training help fit him for the work he is to do for Italy? Make a list of the qualities of character and feeling shown by Victor Emmanuel. How does each one of these qualities and each one of these feelings fit him for his work? Considering the character of the time and the feeling of the people, what quality or feeling is perhaps most valuable?

What qualities of character shown by Cavour? How is each one valuable to a statesman in his circumstances? What quality has he that unites him to Victor Emmanuel? What quality necessary to supplement Victor Emmanuel? Name three aims of the policy of Cavour as seen in *d.*

What two things are indicated by the fact that Mazzini's pamphlets are published in London? What fundamental difference between Mazzini's plans and ideas and those of Cavour? In what does the strength of each lie? Under the existing circumstances of Italy, which does she need most? Describe Mazzini's policy. What has he in common with Victor Emmanuel and Cavour? What has the feeling felt by Mazzini in common with a religious faith?

5. *Special Study on Socialism.*

a. Extracts from St. Simon. (French Socialist of Revolutionary period.)

"Sire," he writes to the king, "the fundamental principles of society require men to regard each other as brothers, and to work together . . . for their common welfare."

"Religion ought to direct society towards the great end of ameliorating, as rapidly as possible, the condition of the most numerous and least wealthy class."

"Do not forget this! Remember that to do grand things we must have enthusiasm. . . . All my life resolves itself into one great thought, — to secure for all mankind the most unfettered development of their faculties."

"What is competition as far as the laborer is concerned? It is work put up at auction. An employer wants a man. Three men present themselves. . . . One demands sixty cents a day because he has a wife and children to maintain; another has a wife but no children, and will take fifty cents. A third, who has neither, is satisfied with forty. . . . What becomes of the other two? . . . Who then is so blind as not to see that under the empire of unlimited competition wages must reach their lowest ebb? . . ."

St. Simon proposes coöperation, the motto of which is to be: "Every one to work according to his capacity and to receive the means of enjoyment according to his requirements. . . ." "The day will come when it will be recognized that he who has received from God more strength and intelligence owes more to his fellow-men in proportion."

The program of the St. Simonists, appearing on the first page of their organ, the "Globe," on the 31st of Jan., 1831, reads thus: —

Religion.

Science. Industry.

Universal Association.

"All social institutions must have for their end the moral,

intellectual, and physical improvement of the largest and poorest class."

"All privileges of birth without exception are abolished."

"To every one according to his capacity, to every capacity according to work done."

b. From Karl Marx (German; author of "Capital," the leading Socialist work on political economy; founder of theory of Social Democracy).

"Capital is the most terrible scourge of humanity; . . . it fattens on the misery of the poor, the degradation of the worker, and the brutalizing toil of his wife and children: just as capital grows, so grows also pauperism . . . the revolting cruelties of our factory system, the squalor of great cities, and the presence of deep poverty seated hard by the gates of enormous wealth."

"Our objects can only be attained by a violent subversion of the social order."

"We must appeal to force to establish the rule of the laborers."

c. From Lassalle (German; founder of Social Democratic party).

"Here I stand; I cannot do otherwise; God help me; Amen! Even if it lead to my moral death . . . I cannot act otherwise. An agitation of laborers exists; they must have theoretical knowledge, they must have a watchword given them. They shall have it, even if it cost the head."

"The alliance of science and the laborers, these two opposite poles of society, when once they shall have met and embraced each other, will crush all the impediments of culture within their brazen arms. This is the object for which I am determined to spend my life so long as there is any breath in me. . . ."

"Let others be happy! In natures like mine it is enough to go on struggling, . . . to waste away one's own heart, and yet to appear smiling while death is gnawing away at one's inmost soul."

d. From the Program of the International (a society of working-men of all countries, founded in 1864).[1]

"In consideration that the emancipation of the laboring classes must be accomplished by the laboring classes, that the battle for the emancipation of the laboring classes does not signify a battle for class privileges and monopolies, but for equal rights and duties and the abolition of class-rule;

"That the economic dependence of the laboring man upon the monopolist of the implements of work [land, machinery, buildings, capital] . . . forms the basis of every kind of servitude, social misery, of spiritual degradation, of political dependence;

* * * * * * *

"That the emancipation of labor is neither a local nor a national, but a social problem which embraces all countries in which modern society exists, and whose solution depends upon the . . . coöperation of the most advanced lands;

* * * * * * *

"In consideration of all these circumstances, the First International Labor Congress declares that the International Working-men's Association . . . recognizes truth, right, and morality as the basis of their conduct towards one another and their fellow-men, without respect to color, creed, or nationality. This congress regards it as the duty of man to demand the rights of a man and a citizen, not only for himself, but for every one who does his duty. No rights without duties; no duties without rights."

e. From the Program of the Socialist Laborer Party in Germany.

"1. Labor is the source of all wealth and all culture, and, as in general, productive labor is only possible through society, to society, that is, to all its members, belongs the aggregate product of labor, with the universal duty of labor according to equal rights to each according to his reasonable wants.

"In the present society the means of labor [land, machinery,

[1] For this extract, I am indebted to Richard S. Ely's book on "French and German Socialism," a clear and admirable work.

buildings, capital] are a monopoly of the capitalist class; the hereby conditioned dependence of the laborer class is the cause of misery and slavery in all their forms.

"The liberation of labor requires the conversion of the means of labor into common property of society, and the regulation by the community of the aggregate labor, with a spending for the common benefit and an equitable distribution of the product of labor.

"The liberation of labor must be the work of the laborer class, in opposition to which all other classes are only a reactionary mass.

"2. Starting from these principles, the Socialist Laborer Party of Germany strives with all legal means after the free state and the Socialist society, the destruction of the law of wages through the abolition of the system of labor for wages, the abolition of plunder in every shape, the removal of every social and political inequality.

"(1) The Socialist Laborer Party of Germany, though working within the national framework, is conscious of the international character of the laborer movement, and determined to fulfil all duties which the same imposes on the laborers, in order to make the brotherhood of all men a reality.

"(2) The Socialist Laborer Party of Germany demands, in order to pave the way for the solution of the social question, the establishment of Socialist producing associations, with state help, under the domestic control of the laboring people. The producing associations are to be called into life for manufactures and agriculture, to such an extent that out of them the Socialist organization of the aggregate labor may arise.

"The Socialist Laborer Party of Germany demands as the principles of the state:—

"1. Universal, equal, direct right of election and voting, the giving of the vote being secret and obligatory for all persons belonging to the state, from their twentieth year, for all elections and votings in state or parish. The day of election or voting must be a Sunday or holiday.

"2. Direct legislation by the people. Decision on war and peace by the people.

"3. Universal bearing of arms. Defense by arming of the people instead of the standing army.

"4. Abolition of all exceptional laws, particularly the laws as to the press, as to associations, and as to assemblies. Especially all laws which limit the free expression of opinion, free thinking, and investigation.

"5. The decision of law-suits by the people. The free administration of justice.

"6. Universal and equal education of the people by the state. Universal school attendance. Free instruction in all educational institutions. Religion to be declared a private matter.

"The Socialist Laborer Party demands under the present society:—

"1. The utmost possible extension of political rights and liberties in the direction of the above demands. . . .

"3. Unrestricted liberty to combine.

"4. A fixed labor-day corresponding to the requirements of society. The prohibition of Sunday labor.

"5. The prohibition of children's labor and of the labor of women that is injurious to health or morality.

"6. Laws protecting the lives and health of laborers. Sanitary control of laborers' dwellings. The superintendence of mines, factories, workshops, and domestic manufactures by officials elected by the laborers. An effectual law making employers responsible for injuries to their workmen.

"7. The regulation of prison labor.

"8. Complete independence of administration of all funds for the relief or maintenance of laborers."

STUDY ON 5.

What feeling and what qualities of character displayed in *a*, *b*, *c*? What principle of action is asserted? Make a list of the aims of the socialists. What modern institutions and theories are threatened by

these aims? Which of these aims appear to you praiseworthy? What have these aims in common with the teachings of early Christianity (pp. 218–220)? By what force are these demands backed?

6. *Great Works, Foundations, Enterprises, Inventions, Investigations of the Century.*

STUDY ON 6.

Make lists for the nineteenth century corresponding to those given in preceding parts of this book for other periods. What do these lists teach you of the characteristics of our own age? In what does our own superiority or originality lie?

GENERAL REVIEW STUDY.

In what period have the teachings of Christianity been most practically regarded? What is the force of each of the mottoes on p. 491? What contribution to civilization has been made by each nation you have studied? When did the peculiar tendencies and peculiar culture of the Middle Ages culminate? What justice in opening modern history, as some writers do, with the date 1789? About what body of water did the Greek and Oriental groups of civilization centre? The Roman group? The modern? In what age would you rather live if you could choose your place and rank? In what, if you must take your chance? What answer will you give to one who says, "History repeats itself"? To one who says, "There is no real progress in human affairs; nations rise, decline, and die"?

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EXPLANATION. — **ă, ĕ, ĭ, ŏ, ŭ, y̆**, indicate the short sounds of these letters, and **ā, ē, ī, ō, ū, ȳ**, their long sounds; **ạ = a** as in **fall**; **c** and **ch = k**; **ġ = j**, and **g̃ = g** as in **get**. In diphthongs the combination is pronounced like the marked letter. The pronunciation followed is that of Webster.

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